

THE
PERSIAN INTERPRETER:
IN THREE PARTS.

A
GRAMMAR
OF THE
PERSIAN LANGUAGE.

PERSIAN EXTRACTS,
IN
PROSE AND VERSE.

A
VOCABULARY:
PERSIAN AND ENGLISH.

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1792.

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OF THE
PERSIAN LANGUAGE

PERSIAN PROSE
AND POETRY

VOCABULARY
PERSIAN AND ENGLISH

By the
Author of
the Persian Grammar
and the Persian Prose and Poetry

TO
THE RIGHT REVEREND
THE
L O R D B I S H O P
OF
P E T E R B O R O U G H,

THIS WORK
IS RESPECTFULLY INSCRIBED,

BY HIS
LORDSHIP'S

MOST OBLIGED

NEWCASTLE,
August, 1792.

AND MOST OBEDIENT SERVANT,

EDWARD MOISES.

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JANUARY 1871

P R E F A C E.

IT should seem to afford matter of just surprize, that, in a country where a taste for polite learning is so generally diffused, the study of the Persian Language, so simple in its construction, yet so beautiful and copious, and which abounds with so many valuable writings in every branch of literature, should be almost unknown, except to some few in India, whose particular views have led them to cultivate a knowledge of the languages of Asia: And yet, when the extreme scarcity of printed books, the enormous expence of dictionaries and manuscripts, and the difficulty of reading those manuscripts when procured, are considered, much of this surprize will abate. But the cause which perhaps has operated most powerfully in preventing the more general study of this fascinating language, is, the too prevalent notion, that, even in the most favourite writings of Persia, little else is to be met with, but uninteresting fable and 'wild romance. That the Persians, a people remarkable for a warmth of fancy, unknown to the inhabitants of colder climates, should sometimes have indulged themselves in compositions of this description, where imagination obscures the taste, and blinds the judgment, can scarce be matter of wonder; nay, it must be candidly admitted by the most strenuous assertor of the excellence of the Persian writers, that even too many of their historians have wantoned in the regions of fiction, and adopted a style, which will not stand the test of European criticism. But as it would be unfair to estimate the value of the English language by the numerous productions of novelists and writers of romance, instead of appretiating it by the works of Milton, of Shakespeare, of Addison, and a thousand other splendid monuments

of British talents and British taste; so it would be equally absurd to under-rate the merit of the Persian authors, from a perusal of the numberless tales of the wars of the Pers and Dives, and of the Simurgh and the fabulous mountain Kaf.

Whoever will enable himself to read the best Persian authors in the original language, will acknowledge, that his labour has not been misapplied. He will, in the Shah Nameh of Ferdusi, find a poem, which, if it have not all the regularity of the epic, as defined by the critics; yet, from the majesty of its style, and the harmony of its numbers, may, as Addison observes of the Paradise Lost, be justly stiled a *divine poem*. In the Odes of Hafez and of Jami, he will meet with a glow of fancy, tempered with a delicacy of taste, and conveyed in an elegance of language, which will highly gratify him; and, unless he be bigotted in favour of the justly-celebrated writings of Greece and Rome, he will not withhold from them their due tribute of admiration and applause, even after having been accustomed to admire the exquisitely-finished odes of Anacreon and Horace. Numerous, indeed, are the other authors, who have excelled in every species of poetical composition. But it is not in the poets alone, that the student will meet with pleasure and instruction: History and philosophy are ready to present to him whatever is curious or interesting. In history, although he will not always find that chastity of style, and simplicity of diction, which should be the leading features of this kind of writing; yet he will meet with such great and striking beauties in the works of Khondemir, Abu'l Fazel, Ali Yezdi, and many others, that he will wish the rules of criticism were less severe, and will be tempted to admire numberless passages, which, in the severity of his cooler judgment, he will be compelled to condemn, as overcharged with ill-timed and injudicious ornaments. The miscellaneous work, called the Negaristan, by Jouini, will furnish him with an infinite number of anecdotes and facts in eastern story, which he will see most beautifully applied to moral instruction;

and he will be delighted, and at the same time improved, by the fine strain of morality in the Gulistan of Sâdi, and by the instructive tales and fables contained in the Anvar Soheili of Cashefi.

No wonder, that men of liberal minds, who had read and admired the beautiful writings of Persia, instead of enjoying in secret their hoard of manuscripts, like the miser bending over his beloved treasure, should have generously lamented the want of printed books and other aids, which might enable the rest of the world to participate in their pleasure: But whilst almost every writer, who has had occasion to speak of this language, has expressed his surprise and regret at this want, little in the mean time has been done towards this desirable end. It is to be wished, that Sir William Jones or Mr Richardson ("names dear to every oriental scholar") could have found leisure from their other important studies and pursuits, to have drawn forth some of the more valuable authors from the dust and gloom of public libraries: And yet, perhaps, the drudgery of collating manuscripts is better adapted to moderate abilities, aided by patient industry, than to genius and brilliant talents. Should the public agree with me in this opinion, and should it not frown upon my undertaking, I shall, instead of repining at the present want of means to study the Persian language, endeavour to remedy it, to the best of such abilities as I possess, by presenting it with an edition of the select works of some of the most favourite Persian authors.

With respect to the following work, its principal and highest aim is, to serve as an introduction to the more finished performance of Sir W. Jones. In the first sixteen pages, there are a few observations on the alphabet, which were intended to remove some impediments, which had either escaped the notice of, or were thought too minute by, the learned and elegant author of the Persian Grammar. The grammatical part, contained in thirty-six pages, was rendered thus compendious, from a conviction, that the rule, *quicquid præcipies esto brevis*, should be carefully observed. The praxis, and the short exercises

annexed, were added with a view of imprinting more strongly on the student's memory the different rules of grammar, which should be well understood before he proceeds to the second part. The Extracts and the Vocabulary were meant to supply, for some time, the want of a dictionary and other books.

Conscious as I am of the general imperfection of this compilation, I am sensible, that, in all probability, it contains a too plentiful harvest of errors, and will afford ample scope for puny criticism; whilst I cheer myself with the hope, that the liberal critic, and the self-taught student in the Persian language, will find several difficulties cleared up, and some assistance offered him, which was before wanting, and which may not prove altogether unacceptable.

التماس از فضاي روزگار و بلغاي ادوار آنست هر جا که
سهوي و خطاي واقع شود بذيل کرم بپوشند و قلم اصلاح
بر آن جاري دارند *

“ My request from the learned of time, and the ripened of ages, is this,—
Wherever there shall occur an omission or error, cover it with the mantle of
generosity, and hold the pen of correction running over it.”



THE ALPHABET.

NAME.	FINALS.		MEDIALS.	INITIALS.	
	IV.	III.		I.	POWER.
1. Alif	ا	ا	ا	ا	a
2. Ba	ب	ب	ب	ب	b
3. Pa	پ	پ	پ	پ	p
4. Ta	ت	ت	ت	ت	t
5. Sa	ث	ث	ث	ث	f
6. Jim	ج	ج	ج	ج	j
7. Chim	چ	چ	چ	چ	ch
8. Hha	ح	ح	ح	ح	h
9. Kha	خ	خ	خ	خ	kh
10. Dal	د	د	د	د	d
11. Zal	ذ	ذ	ذ	ذ	z
12. Ra	ر	ر	ر	ر	r
13. Za	ز	ز	ز	ز	z
14. Zha	ژ	ژ	ژ	ژ	zh
15. Sin	س	س	س	س	s
16. Shin	ش	ش	ش	ش	sh
17. Sfad	ص	ص	ص	ص	s
18. Zzad	ض	ض	ض	ض	z
19. Tta	ط	ط	ط	ط	t

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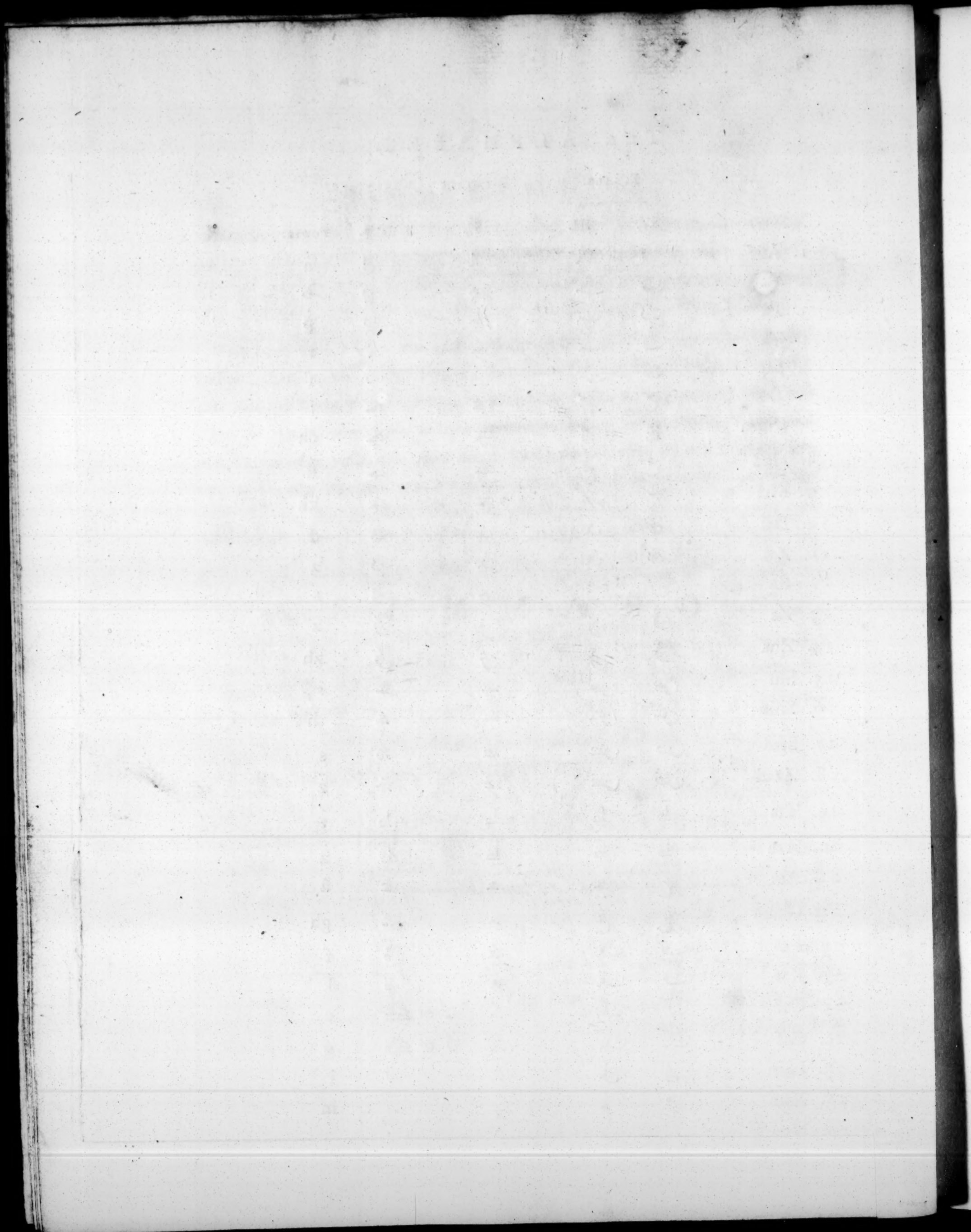
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10. Dal	د	د	د	د	d	
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12. Ra	ر	ر	ر	ر	r	
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18. Zzad	ض	ض	ض	ض	z	
19. Tta	ط	ط	ط	ط	t	
20. Zza	ظ	ظ	ظ	ظ	z	
21. Ain	ع	ع	ع	ع	â	
22. Ghain	غ	غ	غ	غ	gh	
23. Fa	ف	ف	ف	ف	f	
24. Kaf	ق	ق	ق	ق	k	
25. Caf	ک	ک	ک	ک or ک	c	
26. Gaf	گ	گ	گ	گ or گ	g	
27. Lam	ل	ل	ل	ل	l	
28. Mim	م	م	م	م	m	
29. Nun	ن	ن	ن	ن	n	
30. Vau	و	و	و	و	u, v, or w	
31. Ha	ه or ه	ه	ه	ه	h	
32. Ya	ي	ي	ي	ي	i or y	
— Lam-Alif	لا	لا	لا	لا	l-a	
— Eht	آ or آ	آ	—	—	t	



PERSIAN GRAMMAR

2

PART I.

GRAMMAR

OF THE

PERSIAN LANGUAGE.

A

THE ALPHABET.

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13. Za	ز	ز	ز	ز	z
14. Zha	ژ	ژ	ژ	ژ	zh
15. Sin	س	س	س	س	s
16. Shin	ش	ش	ش	ش	sh
17. Sfad	ص	ص	ص	ص	s
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21. Ain	ع	ع	ا	ا	â
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27. Lam	ل	ل	ل	ل	l
28. Mim	م	م	م	م	m
29. Nun	ن	ن	ن	ن	n
30. Vau	و	و	و	و	u, v, or w
31. Ha	ه or ه	ه	ه	ه	h
32. Ya	ی	ی	ی	ی	i or y
— Lam-Alif	لا	لا	لا	لا	l-a
— Eht	ۀ or ه	ۀ	—	—	t

OF THE ALPHABET.

THE learner must, in the first place, be informed, that the Persians, in common with the Arabians and Turks, write from the right-hand to the left. The alphabet, he will perceive, consists of thirty-two letters; and is that of the Arabians, with the addition of the letters پ p چ ch ژ zh گ g. Upon examining any particular column, he will find, that several of the letters differ merely in the number and situation of the diacritical points; as in the first co-

ط ض ص ش س ژ زر ذ د خ چ ج ث ت پ ب
 ع غ ؤ ك; so that, in effect, there are only seventeen different shapes of letters in each column. The printed characters, being an imitation of the Niskhi, or common hand, used in the Arabian, and many of the Persian, manuscripts, have variations of shape, for the more convenient connection with one another, according as they occur at the beginning, middle, or end of a word. This variety of shape in the different situations of a word being one of the principal difficulties the Persian student has to encounter, it will be necessary to explain the use of the several columns of the alphabet.

OF INITIALS.

THE letters of the first column are formed to connect themselves with the letter following; as will be seen, by attending to the initial letter in the several words چشم جام تهين تو پري بر &c.

The letters ا a د d ذ z ر r ز z ژ zh و v, must be excepted, as they admit of no connection with the following letter; as in the words وجود ژيان زير رستن ذهب دفتر امير.

OF MEDIALS.

EACH letter, in the column of medials, is so shaped, as to connect with the letter both before and after it; as ج j in مجلس m in تمام i in امير &c.

The above-mentioned unfociable letters must be again excepted, which can only be connected with the preceding letter. After any of these seven letters, instead of a medial, the next must be taken from

the column of initials: Thus, the initial ج j is used after ا a in حاجت y after د d in پدید m after ر r in شرمسار &c. &c.

When several of these letters follow one another, they cannot be connected at all; as in the words اورا داوری اوردن راه.

OF FINALS.

WHEN the final letter is immediately preceded by any of the seven letters ا و ژ ز ر ذ د, it must be taken from the fourth column, or unconnected finals; as in پری بده جهان &c.

After all the other letters, the third column, or connected finals, are used; as ت t in شیرمست i in ترسی ع â in جمع &c.

THE learner will perceive, from these observations, that the principal difficulty in the combination of the Persian letters into words, arises from the imperfect shapes of the letters ا و ژ ز ر ذ د; and from hence, also, the necessity of the fourth column, or unconnected finals.

IN order to render the characters more familiar to him, the learner would do well to separate a number of words into their component letters, and, after a proper interval, combine them into the original words again, by the help of the alphabet and the above remarks. Thus, suppose the left side of the page to have been a number of words thus separated; then

4 3 2 1
م ج ل س
ج ه ا ن

PART I.

}

when connected, form

{

4 3 2 1
مجلس
جهان

B

امير	when connected, form	امير
بوستان		بوستان
مشكوبوي		مشكوبوي
تصنيف		تصنيف
كهقل		كهقل

IT must be remarked, that there are no capital letters in Persian; and when the letters are written separately, the fourth column, or unconnected finals, are used.

OF CONSONANTS.

ب b	} Are pronounced as their corresponding letters in English.
پ p	
ت t	

- ث f As in English. The long f is used, to distinguish it from س s.
- ج j As in judge, joy.
- چ ch Sounded as in church, chearful.
- ح h A very strong aspirate.
- خ kh Sounded nearly as ch in character.
- د d }
ذ z } Pronounced as d, z, and r, in English.
ر r }
- ز z Sounded as the English z.
- ژ zh As f in leisure; where it has the sound of zh.
- س s As the s in sound, sun.
- ش sh Pronounced as in sheep, shark, &c.
- ص s̄ Sounded more forcibly than س s.
- ض z̄ Pronounced nearly as ز z.
- ط t Rather more forcibly than the common ت t.
- ظ z̄ Nearly as zz.
- غ gh As in the word ghost.
- ف f Sounded as in English.
- ق k A guttural kind of k.
- ک c Always sounded as k; even before e and i.
- گ g Always pronounced as in gave, get, give, gone, gun; never as in genius, or giant.
- ل l }
م m } As in English.
- ن n As in English; except before ب b; when it takes the sound of م m; as عنبر âmber.

و v or w When a consonant, it is pronounced as v or w in English.

ه h A flight aspirate; as in humility.

ي y Sounded as y in youth, when a consonant.

ل l-a A contracted form of writing ل l and ل a.

ت t Pronounced as the common ت t. It is sometimes used in Arabic words, incorporated into the Persian; though it is generally changed into the common ت t.

WHEN the mark ّ called Teshdid is placed above a consonant, it shews that it must be pronounced as a double letter; as ترّه terreh.

OF THE LONG VOWELS.

ا a Pronounced as in the words all, call.

ع â Often sounded as au or aw; though it is variously pronounced; as o, i, ai, &c.

و u When a vowel, it is sounded as oo in book.

ي i As a vowel, it is pronounced long; as ee in green.

THE mark ˆ called Medda is sometimes placed over ا; as ˆا; which gives it a broader sound.

The mark ˆ, or Hamza, over ه, supplies the place of ه.

The mark ˆ, together with ˆ, as ˆ, when placed over the letter ه, stand for ای: Thus, پرسیده ˆ for پرسیده ˆ ای.

OF THE SHORT VOWELS.

BESIDES the above vowels, which are generally pronounced long, it is necessary to supply some short vowel in reading, when several consonants come together, without any vowel between them: Thus, in the first word that occurs to me, بدست *bdst*; it would be impossible to articulate it, without adding some vocal sound after ب *b* and د *d*.

The Hebrew, Arabic, and Sanscrit, with the other Asiatic languages, which have any connection with them, are formed upon this principle, of omitting the short or inherent vowel, as it is termed by some grammarians. This vowel is very differently pronounced, even in the different syllables of the same word; so as to assume the short sound of each of the five English vowels. The difficulty then is, what vowel must be supplied in each case. "Now, since the rapidity of utterance makes it often difficult to distinguish with precision the sound of one short vowel from another, and renders it consequently of little importance which is used, and since the true pronunciation of no language can be taught with any degree of exactness by written rules, those who travel into the country where the language is spoken, will find their ear the surest and the easiest guide; to those who do not, the most courtly and the most vulgar pronunciation must be equally unimportant." But as some vowel must, at all events, be supplied, in order to articulate the generality of Persian words which occur, the Italic *e* is here made the general substitute. By this means, the most perplexing part of the Asiatic languages will be rendered extremely simple. It is not pretended that the short *e* will always give the true and accurate sound of this omitted vowel; it will frequently prove otherwise; but it will answer every useful purpose to

the learner, and will no longer affright him with an imaginary difficulty, which has deterred numbers from making any progress in a language, perhaps the most remarkable in the world, for regularity of inflexion, and the most beautiful simplicity of construction.

THE following verses, in which each Persian word is explained in European characters immediately below it, were chosen, with a view, that the student, after he had acquired some knowledge of the Persian, might consult the first paper in the first volume of the Asiatic Researches, written by Sir Wm Jones; where, after treating of the method of expressing the Asiatic languages in European characters, he gives this poem as a specimen of his plan of noting the Persian, and as coming nearest the true Isfahani pronunciation.

A PERSIAN POEM.

شیرمست سر پستان الم
alem pestane sere Shirmeste

پرورش یافتۀ دامن غم
ghem damene yaftehe perveresh

آب رنگ و رخ لیلائی جنون
jenun lilaye rekhe u reng ábe

خال رخساره هامون مجنون
Mejnun hamun rekhsarehe khale

یافت چون راه بکاشانه عشق
âshk becashanehe rah chun yaft

آستان شد بدر خانۀ عشق
âshk khanehe bedere shed âsetan

بر سرش شخص جنون سایه فکند
fecend sayeh jenun shekhse seresh ber

قصۀ عاشقیش گشت بلند
belend gesht âashekiesh kēsehe

در عرب هر طرفی غوغا شد
shed ghugha terefi her âreb der

نقل او نقل مجالس ها شد
shed mejales-ha nekle au nekle

بود امیری بعرب والا شان
shan vala beâreb amiri bud

صاحب مکنت و ثروت بجهان
bejehan fervet u mecnet sahebe

ترک تاز غم هجران دیده
dideh hejran gheme taze terc

پر شل داغ محبت چیده
chideh mehebbet daghe gele per

دیده در طفلی خود سوز فراق
ferak suze khud tefleye der dideh

تلخي زهر فراقش بهذاق

bemezak ferakesh zehre telkheye

يافت چون قصه آن درد سگال

segal derd án késehe chun yaft

کرد فرمان بغلامي در حال

hal der beghelami ferman cerd

که سوي نجد قدم ساز زسر

zeser faz kedem nejd fuye ceh

شو به تعجيل روان چون صرصر

serser chun revan tâjil beh shu

آن که دل برده زمجنون بنگاه

benegah zemejnun berdeh del keh án

به برم زود بياور همراه

hemrah beyaver zud berem beh

رفت و آورد غلامك در حال

hal der ghelamec áverd u reft

ليلي آن پادشه ملك جمال

jemal melce padeshehe án Lili

بغلامي دگرش شد فرمان

ferman shed degeresh beghelami

که تو هم شو بسوي دشت روان

revan desht besüye shu hem tu ceh

جانب زینت ارباب جنون

jenun arbabe zinete janebe

شمع پر نور محبت مجنون

Mejnun mehebbet nure per shemâ

زود آور برم آن سوخته را

sukhtehra ân berem âver zud

آن جگر سوز غم اندوخته را

andukhtehra ghem suz jeger ân

رفت و برگشت غلامک چو نگاه

negah chu ghelamec bergesht u reft

والی کشور عشقش همراه

hemrah âshkesh ceshvere valeye

کرد اورا چو نظر مرد امیر

amir merde nezer chu aura cerd

دید زاری بغم عشق اسیر

asir âshk begHEME zari did

بر سرش شخص جنون کرده وطن

veten cerdeh jenun shekhse seresh ber

زخم هجران به تنش پیراهن

pirahen tenesh beh hejran zekhme

موي سر بر بدنش گشته قبا
keba geshteh bedenesh ber ser muye

موزه از آبله پا بر پا
pa ber pa ábelehe az muzeh

شانه از خار مغیلان بر موش
mush ber meghilan khare az shaneh

خرقه از ریگ بیابان بر دوش
dush ber biaban rige az kherkeh

گفت کای گم شده وادی غم
ghem vadeye shedehe gem cai geft

هیچ خواهی که تمنّات دهم
dehem temennat ceh khwahe hich

سرفرازت کنم از مکنت و جاه
jah u mecnet az cenem serferazet

لیلی آرم ببرت خاطر خواه
khwah khater beberet árem Lili

گفت نی نی که بعید است بعید
bâid bâidast ceh ni ni geft

ذره را هم نظری با خورشید
khurshid ba nezeri hem zerrehra

گفت خواهی که کنی راست بشو
begu rast ceni ceh khwahi geft

سیر آن صفحه رخسار نکو

necu rekhsare sefhehe an sire

یا نداری بجمالش میلی

mili bejemalesh nedari ya

راست بز گوی بجان لیلی

Lili bejane guye ber rast

گفت کای قدوه ارباب کرم

cerem arbabe kedvehe cai geft

ذره خاک درت تاج سرم

serem taje deret khace zerrehe

بر دلم درد زلیلی کافیس

cahist zelili derd delem ber

خواهش وصل زبی انصافیس

ansafist zebi vesel khwaheshe

بهر خورسندی این جزو حقیر

hekir jezve ain khursendeye behre

بس بود پرتوی از مهر منیر

menir mehre az pertevi beved bes

گفت و گردید سوی دشت روان

revan dasht suye gerdid u geft

دیده گریان و مژه اشک فشان

feshan ashc mezheh u geryan dideh

NOTHING will conduce so much to the acquiring a perfect knowledge of this difficult combination of letters, as writing a number of lines, from the Extracts, in European characters, and afterwards turning them back again into the Persian, and then comparing them with the original.

The following ode is added, that the learner may examine himself, whether he has acquired a competent knowledge of the Persian characters, with the method of combining them into words, before he proceeds to study the parts of speech.

A N O D E.

Ai bad shemime yar dari

Zan tehefehe meshcbar dari

Zenhar mecen deraz desti

Ba terrehe au checar dari

Ai gel tu ceja u rui zibash

Au meshc u tu kharbar dari

Rihan tu ceja u khete sebzesh

Au tazeh u tu ghebar dari

Nerces tu ceja u chesheme mestesh

Au serkhush u tu khemar dari

Ai seru tu ba kede belendesh

Der bagh cheh aatbar dari

Ai âkel tu ba wejude âshekesh

Der dest cheh akhtiar dari

Ruze beresi bewesal Hafez

Ger takete antezar dari.

In order to turn these, or indeed any other, lines, into Persic characters, nothing further is necessary, than to strike out the Italic *e*, and to attend carefully to the accents and marks above several of the letters; as *a*, *á*, *â*,—*t*, *t*,—*f*, *s*, *s*,—*h*, *h*,—*z*, *z*, *z*, *z*; and also to observe, that *ch*, *kh*, *zh*, *sh*, *gh*, are expressed by single letters in Persian. The first line then in the ode, after striking out the *e*'s, becomes

Ai bad shmim yar dari;

or, in order to suit the Asiatic method of writing,

irad ray mimhs dab iA

ای باد شمیم یار داری

OF NOUNS.

OF GENDERS.

IN Greek and Latin, and several of the modern languages of Europe, the adjective and participle having different terminations to express their gender, and that depending on the substantive, it is necessary to determine the gender of the substantive, in order to regulate that of the adjective or participle; in Persian, both being unde-

clinable, all consideration of the gender of the substantive is unnecessary. We may however say, that the names of the males of all animals are masculine; those of females are feminine; whilst the names of all inanimate things are neuter.

The sex of human beings, and the more general relations they bear to one another, are expressed by different names; as,

MASCULINE.

مرد a man.

پدر a father.

FEMININE.

زن a woman.

مادر a mother.

Several names of animals, however, are distinguished by the words *نر* male, and *ماده* female; as,

شیر نر a lion.

نر گاه an ox.

شیر ماده a lioness.

ماده گاه a cow.

In general, it is only necessary to distinguish the feminine gender by *ماده*; as,

اسب a horse.

غزال a buck.

اسب ماده a mare.

غزال ماده a doe.

As it is often necessary to speak of animals, without any regard to their sex, it must be observed, that, in this case, the plain words *شیر* *گاه* *اسب* *غزال* &c. are used.

OF NUMBERS.

THERE are, in Persian, two numbers, the singular and the plural.

The names of human beings, and all animals, form their plural in **ان**; as,

SINGULAR.

PLURAL.

مرد a man.
بیل a nightingale.

مردان men.
بیلان nightingales.

EXCEPTIONS.

The names of persons, ending in **ا** or **و**, require **ی** to be inserted before **ان**, to prevent the hiatus occasioned by the concurrence of two vowels; many of those which end in **ه**, change it into **ش** before **ان**, or sometimes add **گان** as a separate syllable; as,

دانا a learned man.
بدخو a vitious man.
بند a slave.

دانایان learned men.
بدخویان vitious men.
بندگان or **بندشگان** slaves.

The names of some animals have a double plural; as,

شتر a camel.

شترها or **شتران** camels.

Neuters, or common nouns, signifying things without life, form their plurals by the termination **ها**; as,

گل a rose.
بازار a market.

گله roses.
بازارها markets.

Such as end in ه , generally drop it; as,

خانه a house.

خانها (not خانها) houses.

EXCEPTIONS.

Some few take the termination ان instead of ها ; as,

لب a lip.

لبان lips.

And very small number have a double plural; as,

سخنه a word.

سخنان or سخنها words.

گناه a fault.

گناهان or گناهها faults.

In the Institutes of Timur, and some other more modern writings, many nouns take the termination ات instead of ها ; as,

تزوک an institute.

تزوکات institutes.

تدبیر a regulation.

تدبیرات regulations.

نوازش a favour.

نوازشات favours.

Many of the Arabic nouns which have been incorporated into the Persian language, have two sorts of plural; one Persian, the other after the Arabic form; as,

عیب a vice.

عوایب and عیبها vices.

قلعه a castle.

قلع and قلعها castles.

Since a number of Arabic plurals occur in every page of Persian, it may be satisfactory to the learner to see upon what principles the Arabians form their plural nouns: The substance of Mr Richardson's Chapter on the Numbers of Arabic Nouns will therefore be given at the end of the Vocabulary.

OF CASES.

THE Persians have not obscured the beautiful simplicity of their language by a variety of terminations to express the cases of their noun, there being properly only one declension, and one change of ending, which expresses the dative and accusative cases; the genitive is the same as the nominative; whilst the vocative and ablative are distinguished by prepositions prefixed to the noun, as in the principal modern languages of Europe. But this will be rendered more clear, by declining the word ببل a nightingale.

SINGULAR.	PLURAL.
N. ببل a nightingale.	ببلان nightingales.
G. ببل of a nightingale.	ببلان of nightingales.
D. ببلرا to a nightingale.	ببلانرا to nightingales.
Ac. ببلرا a nightingale.	ببلانرا nightingales.
V. اي ببل O nightingale.	اي ببلان O nightingales.
Ab. از ببل from a nightingale.	از ببلان from nightingales.

It seems unnecessary to make a separate declension of nouns signifying inanimate objects, since the only difference is in substituting ها for ان in the plural, as was explained in the last chapter: Thus,

N. بال a wing.	بالها wings.
D. } بالرا	بالهارا
Ac. }	

It should be remarked, that the genitive case is expressed sometimes by the preposition *از*, which means *of*, as well as *from*, prefixed to the nominative; the dative is also frequently formed by prefixing the preposition *به* *to*, or oftener *و*, compounded with the noun; the vocative is sometimes, in poetry, expressed by adding the termination *ا*, but in the singular number only; and the ablative is formed by some other prepositions, besides *از*. This will, however, be exemplified and explained more at large in the syntax.

OF ADJECTIVES.

THERE is a great similarity between the Persian and English, with respect to the adjective, which admits of no change of ending whatever, to express gender, number, or case.

The comparative degree is formed by the termination *تر*, and the superlative by adding *ترین*; thus,

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
خوش sweet.	خوشتر sweeter.	خوشترین sweetest.
کم bad.	کمتر worse.	کمترین worst.

Adjectives are sometimes used substantively; in which case they take the regular changes of case and number, like the substantive, of which they are then the representatives or substitutes; thus,

SINGULAR.		PLURAL.
N.	بدکار a wicked man.	بدکاران wicked men.
D.	} بدکارا	بدکارانرا
Ac.		

OF PRONOUNS.

THE pronouns may be divided into primitive, possessive, demonstrative, relative, and interrogative.

PRIMITIVE PRONOUNS.

THE primitive pronouns are,

SINGULAR.		I. من	PLURAL.	
N.	من I.		ما we.	
D.	} مرا		مارا	
Ac.				
		Thou. تو		
N.	تو thou.		شما you or ye.	
D.	} ترا		شمارا	
Ac.				
		He, she, or it. او		
N.	او he, she, or it.		ایشان they.	
D.	} اورا		ایشانرا	
Ac.				

In some authors, especially the Institutes of Timur, instead of اورا we find ویرا, from وی.

The genitive, vocative, and ablative, are formed in the same manner as common nouns.

POSSESSIVE PRONOUNS.

THE Persian language has no pronominal adjectives to express possession; but the primitives are used after any noun, which thus answer the purpose of possessives; thus,

پدر من (or contracted to پدرم) my father.
 پدر تو (or contracted to پدرت) thy father.
 پدر او (or contracted to پدرش) his, &c. father.

پدران ما our fathers.
 پدران شما your fathers.
 پدران ایشان their fathers.

Literally, father of me, father of thee, &c. &c.

In the contracted form, if the noun ends in *ه*, then *اش* *ات* *ام* are added to the noun; as,

جامه‌ام my robe. جامه‌ات thy robe. جامه‌اش his robe.

If the noun ends in *و*, they are changed into *یش* *یت* *یم*; as,

مویم my hair. مویت thy hair. مویش his hair.

The word *خود* often supplies the place of a possessive, instead of these pronouns; and, according to the number and person of the principal verb in the sentence, signifies my, thy, his, her, our, your, or their: Thus, *پدر خود* after a verb of the first person singular, means 'my father;' after one of the second person, 'thy father,' &c.

DEMONSTRATIVE PRONOUNS.

THE demonstrative pronoun این *this*, denoting a person or thing at hand, is declined as a common noun; and has a double plural; one in ان, generally appropriated to persons or animals; the other in ها, for all inanimate things.

SINGULAR.		PLURAL.	
N.	این this.	اینها and اینان	these.
D.	اینرا	اینهارا and اینانرا	
Ac.			

In compound, این is changed into ام; as,
 امسال this year. امروز this day, or to-day. امشب this night.

The remote demonstrative آن *that* is declined in the same manner as این :

N.	آن that.	آنها and آنان	those.
D.	آنرا	آنها را and آنان را	
Ac.			

It sometimes forms a possessive, when prefixed to any of the primitives; as, آن تو *thine*: Literally, 'that of thee,' or 'that, &c. belonging to thee.'

When prefixed to a noun, it often seems to have the force of the English article *the*, in an emphatic sense; as, آن مرد the man; *i. e.* the particular man, or the very man.

RELATIVE AND INTERROGATIVE PRONOUNS.

The pronouns *که* *who*, and *چه* *which* or *what*, serve both as relatives and interrogatives. When used in a relative sense, they are undeclined; but when as interrogatives, they form the oblique case in *را*: But they have no plural.

N. *که* who.

D. } *کرا*
Ac. }

N. *چه* what, or which.

D. } *چرا*
Ac. }

When *که* or *چه* are compounded with the verb *است*, the *ه* is changed into *ی*, and the *ا* of the verb is dropped; as,

کیست who is it?

چیست what is it?

The interrogative *کدام* is often used for *که*; as,

کدامست who is it?

OF VERBS.

THE Persian verbs may be divided into active and neuter.

Active; as, *پرستدن* to ask.

Neuter; as, *خفتن* to sleep.

Some few, indeed, have both an active and a passive sense; as,

خستن to wound, or to be wounded.

آمیختن to mix, or to be mixed.

The compounded tenses, in the active voice, are formed by means of the auxiliary verb *بودن* *to be*; which, however, has the meaning of the English auxiliary *to have*, when joined to an active verb.

The passive voice is formed by the preterite participle of the active, and the passive auxiliary *شدن* *to be*, or *to become*.

The verb *خواهیدن* *to be willing*, and the particles *به* *مي* *هي*, also help to form some of the tenses in both the active and passive voices.

THE ACTIVE AUXILIARY VERB *بودن* TO BE.

Indicative Mood.

SINGULAR.	PRESENT TENSE.	PLURAL.
1. <i>ام</i> I am.		<i>ايم</i> we are.
2. <i>اي</i> thou art.		<i>ايد</i> you are.
3. <i>است</i> he is.		<i>اند</i> they are.

PRETERIMPERFECT.

<i>مي بودم</i> I, was.	<i>مي بوديم</i> we were.
<i>مي بودي</i> thou wast.	<i>مي بوديد</i> you were.
<i>مي بود</i> he was.	<i>مي بودند</i> they were.

PRETERPERFECT.

<i>بودم</i> I was.	<i>بوديم</i> we were.
<i>بودي</i> thou wast.	<i>بوديد</i> you were.
<i>بود</i> he was.	<i>بودند</i> they were.

COMPOUND PRETERPERFECT.

<i>بوده ام</i> I have been.	<i>بوده ايم</i> we have been.
* <i>بوده اي</i> thou hast been.	<i>بوده ايد</i> you have been.
<i>بوده است</i> he has been.	<i>بوده اند</i> they have been.

* This is sometimes written *بوده*.—See page 8, last line.

PRETERPLUPERFECT.

بوده شدم I had been.	بوده شدیم we had been.
بوده شدي thou hadst been.	بوده شدید you had been.
بوده شد he had been.	بوده شدند they had been.

FUTURE.

خواهم بود I will be.	خواهیم بود we will be.
خواهی بود thou wilt be.	خواهید بود you will be.
خواهد بود he will be.	خواهند بود they will be.

Imperative Mood.

باش or بو be thou.	باشیم let us be.
باشد or بان let him be.	باشید be ye.
	باشند let them be.

Potential Mood.

PRESENT TENSE.

باشم or بوم I may be.	باشیم or بویم we may be.
باشی or بوی thou mayst be.	باشید or بوید you may be.
باشد or بود he may be.	باشند or بوند they may be.

PRETERITE*.

بودمی I might be.	بودی می we might be.
بودی thou mightest be.	بودیدی you might be.
بودی he might be.	بودندی they might be.

FUTURE.

بوده باشم I shall have been.	بوده باشیم we shall have been.
بوده باشی thou shalt have been.	بوده باشید you shall have been.
بوده باشد he shall have been.	بوده باشند they shall have been.

* The other signs of this tense are *could*, *should*, or *would*.

Infinitive.

Pref. پودن to be.
 Pret. بوده شدن to have been.

Participles.

باشا being.
 بوده been.

The present tense of the defective verb هستن *to be*, is sometimes, though rarely, used for that of بودن.

هستم I am.
 هستي thou art.
 هست he is.

هستيم we are.
 هستيد you are.
 هستند they are.

THE PASSIVE AUXILIARY شدن TO BE.

Indicative Mood.

PRESENT TENSE.

مي شوم I am.
 مي شوي thou art.
 مي شود he is.

مي شويم we are.
 مي شويد you are.
 مي شوند they are.

PRETERIMPERFECT.

مي شدم I was.
 مي شدي thou wast.
 مي شد he was.

مي شديم we were.
 مي شديد you were.
 مي شدند they were.

PRETERPERFECT.

شدم I was.
 شدي thou wast.
 شد he was.

شديم we were.
 شديد you were.
 شدند they were.

COMPOUND PRETERPERFECT.

آم شده I have been.
ای شده thou hast been.
است شده he has been.

ایم شده we have been.
اید شده you have been.
اند شده they have been.

PRETERPLUPERFECT.

بودم شده I had been.
بودی شده thou hadst been.
بود شده he had been.

بودیم شده we had been.
بودید شده you had been.
بودند شده they had been.

FUTURE.

خواهم شد I will be.
خواهی شد thou wilt be.
خواهد شد he will be.

خواهیم شد we will be.
خواهید شد you will be.
خواهند شد they will be.

Imperative Mood.

شو be thou.
شود let him be.

شویم let us be.
شوید be ye.
شوند let them be.

Potential Mood.

PRESENT TENSE.

شوم I may be.
شوی thou mayst be.
شود he may be.

شویم we may be.
شوید you may be.
شوند they may be.

Infinitive.

Pref. شدن to be.
Pret. شده بودن to have been.

Participles.

شوا being.
شده having been.

THE ACTIVE VERB پرسیدن TO ASK.

Indicative Mood.

PRESENT TENSE.

مي پرسم I ask.
مي پرسى thou askest.
مي پرسد he asks.

مي پرسیم we ask.
مي پرسید you ask.
مي پرسند they ask.

PRETERIMPERFECT.

مي پرسیدم I was asking.
مي پرسیدی thou wast asking.
مي پرسید he was asking.

مي پرسیدیم we were asking.
مي پرسیدید you were asking.
مي پرسیدند they were asking.

PRETERPERFECT.

پرسیدم I asked.
پرسیدی thou askedst.
پرسید he asked.

پرسیدیم we asked.
پرسیدید you asked.
پرسیدند they asked.

COMPOUND PRETERPERFECT.

پرسیده ام I have asked.
پرسیده ای thou hast asked.
پرسیده است he has asked.

پرسیده ایم we have asked.
پرسیده اید you have asked.
پرسیده اند they have asked.

PRETERPLUPERFECT.

پرسیده بودم I had asked.
پرسیده بودی thou hadst asked.
پرسیده بود he had asked.

پرسیده بودیم we had asked.
پرسیده بودید you had asked.
پرسیده بودند they had asked.

FUTURE.

پرسم I shall ask.
پرسى thou shalt ask.
پرسد he shall ask.

پرسیم we shall ask.
پرسید you shall ask.
پرسند they shall ask.

Another FUTURE.

خواهم پرسید I will ask.	خواهیم پرسید we will ask.
خواهی پرسید thou wilt ask.	خواهید پرسید you will ask.
خواهد پرسید he will ask.	خواهند پرسید they will ask.

Imperative Mood.

پرس or پرس ask thou.	پرسیم or بپرسیم let us ask.
پرسد or &c. let him ask.	پرسید or &c. ask ye.
	پرسند or &c. let them ask.

Potential Mood.

PRESENT TENSE.

پرسم I may ask.	پرسیم we may ask.
پرسی thou mayst ask.	پرسید you may ask.
پرسد he may ask.	پرسند they may ask.

PRETERITE *.

پرسیدمی I might ask.	پرسیدی می we might ask.
پرسیدی thou mightest ask.	پرسیدیدي you might ask.
پرسیدی he might ask.	پرسیدنددي they might ask.

FUTURE.

پرسیده باشم I shall have asked.	
پرسیده باشی thou shalt have asked.	
پرسیده باشد he shall have asked.	
پرسیده باشیم we shall have asked.	
پرسیده باشید you shall have asked.	
پرسیده باشند they shall have asked.	

* The other signs are *would, could, and should.*

PRESENT.

پرسیدن to ask.

Infinitive.

PRETERITE.

پرسیده بودن to have asked.

Participles.

پرس
پرسا
پرسان
or
پرسنده } asking.

پرسیده } asked,
or
having asked.

PASSIVE VOICE.

Indicative Mood.

PRESENT TENSE.

پرسیده می شوم I am asked.
پرسیده می شوی thou art asked
پرسیده می شود he is asked.
پرسیده می شویم we are asked.
پرسیده می شوید you are asked.
پرسیده می شوند they are asked.

PRETERIMPERFECT.

پرسیده می شدم I was asked.
&c. &c. &c.

PRETERPERFECT.

پرسیده شدم	I was asked.	پرسیده شدیم	we were asked.
پرسیده شدی	thou wast asked.	پرسیده شدید	you were asked.
پرسیده شد	he was asked.	پرسیده شدند	they were asked.

Another PRETERITE.

پرسیده شده ام I have been asked.
 &c. &c. &c.

PRETERPLUPERFECT.

پرسیده شده بودم	I had been asked.
پرسیده شده بودی	thou hadst been asked.
پرسیده شده بود	he had been asked.
پرسیده شده بودیم	we had been asked.
پرسیده شده بودید	you had been asked.
پرسیده شده بودند	they had been asked.

FUTURE.

پرسیده خواهم شد	I will be asked.
پرسیده خواهی شد	thou wilt be asked.
پرسیده خواهد شد	he will be asked.
پرسیده خواهیم شد	we will be asked.
پرسیده خواهید شد	you will be asked.
پرسیده خواهند شد	they will be asked.

Imperative Mood.

پرسیده شو	be thou asked.	پرسیده شویم	let us be asked.
پرسیده شود	let him be asked.	پرسیده شوید	be ye asked.
		پرسیده شوند	let them be asked.

Potential Mood.

PRESENT TENSE.

پرسیده شوم I may be asked.
 پرسیده شوی thou mayst be asked.
 پرسیده شود he may be asked.
 پرسیده شویم we may be asked.
 پرسیده شوید you may be asked.
 پرسیده شوند they may be asked.

FUTURE.

پرسیده شده باشم I shall have been asked.
 پرسیده شده باشی thou shalt have been asked.
 پرسیده شده باشد he shall have been asked.
 پرسیده شده باشیم we shall have been asked.
 پرسیده شده باشید you shall have been asked.
 پرسیده شده باشند they shall have been asked.

Infinitive Mood.

Pref. پرسیده شدن to be asked.
 Pret. پرسیده شده بودن to have been asked.

THE negative verbs are formed by prefixing ن (for نه *not*) in the following manner; as,

Pref. نمی پرسم I do not ask.
 Pret. نپرسیدم I did not ask.

And in like manner in all the other tenses; except in the imperative mood, when م (for نه *not*) is prefixed; as,

Imper. میپرس ask not, or do not ask.

ALL the tenses of a verb are formed either from the Infinitive or Imperative.

THE Infinitive mood of every verb ends either in دن or تن; and the Imperative mood is formed from the Infinitive, in general, by rejecting these terminations; although there are several exceptions, which may be classed in the following manner.

Of VERBS in بدن و دن ادن.

Of such as end in ادن, the generality drop the ا, as well as دن; as,

INFINITIVE.	IMPERATIVE.
افتادن to fall.	افت
&c.	&c.

Though the following change ا into ای; as,

زادن to be born.	زای
کادن to carefs.	کای
کشادن to open.	کشای

Of verbs in و دن, the generality change the و into ای; as,

آزمودن to try.	آزمای
آسودن to rest.	آسای
&c.	&c.

All verbs in **یدن** drop the **ي**; as,

پرسیدن
&c.

پرس
&c.

Except the following, which change **ي** into **ين**; as,

آفریدن to create.
چیدن to gather.
گزیدن to choose.

آفرين
چين
گزين

Of VERBS in **ستن** and **ختن**.

Verbs in **ختن**, in general, change **خ** into **ز**; as,

افراختن to exalt.
آموختن to learn.
&c.,

افراز
آموز
&c.

Of verbs in **ستن**, the principal drop **س**; as,

اجستن to plant.
بایستن to be necessary.
پایستن to accept.
دانستن to know.
گریستن to weep.
مانستن to resemble.
نگرستن to view.

اج
بای
پای
دان
گری
مان
نگر

The following verbs change **س** into **ن**, **ند**, **ین**, **د**, **وی**, or **وي**.

شکستن	to break.	شکن
نشاستن	to cause to sit down.	نشان
پیوستن	to join.	پیوند
بستن	to bind.	بند
برنشتن	to ascend.	برنشین
نشستن	to sit down.	نشین
جستن	to leap.	جه
رستن	to be delivered.	ره
خواستن	to be willing.	خواه
کاستن	to lessen.	کاه
آراستن	to adorn.	آرای
پیراستن	to deck.	پیرای
زستن	to live.	زی
خستن	to seek.	خوی
رستن	to grow.	روی
شستن	to wash.	شوی

The following verbs, in **شتن**, change **ش** into **ر**; as,

انباشتن	to fill.	انبار
انکاشتن	to think.	انکار
اوباشتن	to swallow.	اوبار
پنداشتن	to suppose.	پندار
داشتن	to have.	دار

گذاشتن to leave.
گهاشتن to loose.

گذار
گهار

These verbs, in فتن, change ف into ب or و.

آشوفتن to disturb.
تافتن to inflame.
شتافتن to hasten.
فريفتن to deceive.
كوفتن to finite.
يافتن to find.

آشوب
تاب
شتاب
فريب
كوب
ياب

رفتن to go.
كافتن to dig.
گفتن to say.
شنفتن to hear.

رو
كاو
گو
شنو

THERE are some other irregular verbs, which, as they cannot be reduced under any class, are inserted in the Vocabulary.

FROM the Infinitive and Imperative, all the different tenses of the verb may be formed.

INFINITIVE.

پرسیدن to ask.
يافتن to find.

IMPERATIVE.

پرس ask thou.
ياب find thou.

From the Infinitive, is derived the first person singular of the

INDICATIVE, PRETERIMPERFECT.

مي يافتم مي پرسيدم
By changing ن into م, and prefixing the particle مي.

PRETERPERFECT.

يافتم پرسيدم
Changing ن into م.

PRETERITE PARTICIPLE.

يافته پرشیده
By changing the final ن into ه.

COMPOUND PRETERPERFECT.

يافته ام پرسیده ام
The above participle, and the first person present tense of بودن.

PRETERPLUPERFECT.

يافته بودم پرسیده بودم
The participle, and the preterperfect of بودن.

FUTURE.

خواهم يافت خواهم پرسيد
The infinitive, contracted by dropping the final ن, and the present tense, potential mood, of خواهيدن.

PRETERITE, POTENTIAL.

ياقتمی پرسیدمی
By changing ن into می.

FUTURE.

پرسیده باشم

یافته باشم

The preterite participle, and the present tense, potential, of بودن.

PRETERITE, INFINITIVE.

پرسیده بودن

یافته بودن

The preterite participle, and the present infinitive بودن.

FROM the second person, Imperative, is derived the first person singular of the

INDICATIVE, PRESENT.

می پرسم

می یابم

By adding the personal termination م, and prefixing می.

FUTURE.

بپرسم

بیابم

By adding م, and prefixing ب.

POTENTIAL, PRESENT.

پرسم

یابم

By adding م.

PRESENT PARTICIPLE.

پرسنده or پرسان, پرسا

یابنده or یابان, یابا

By adding ا, ان, or نده.

OF COMPOUND AND DERIVATIVE WORDS.

COMPOUND EPITHETS.

ONE great source of the elegance of the Persian language is the number of compound epithets, which may be formed in a variety of ways: The chief, however, of these, are of three sorts.

I.

EPITHETS, compounded of a *noun* and a *participle* *.

گل افشان flower-fhedding. دل آزار heart-afflicting.

II.

EPITHETS, compounded of a *noun* and an *adjective*.

خوش الحان with sweet notes. شیرین شار with gentle manners.

III.

EPITHETS, compounded of *two nouns*.

پری روی angel-face. شیر دل lion-heart.

BESIDES these, there are several epithets, and common adjectives, formed by particles and nouns.

The particle هم *together*, implies society or affection, when prefixed to a noun; as,

همبزم of the same banquet. همدم breathing together.

* The contracted participle, which is the same as the second person singular, imperative.

The particles *نا*, *بی*, *کم*, denote *privation*; as,

نا امید hopeless.

بی امان mercilefs.

کم بها of little value.

ADJECTIVES, implying *possession*, are formed by prefixing the Arabic words *ذو*, *صاحب*, and *اهل*, to nouns; as,

ذو جلال majestic.

اهل حکمت with wisdom, or wife.

صاحب جمال beautiful.

The terminations *وار*, *ناک*, *مند*, *کین*, *سار*, added to nouns, form adjectives of *possession* or *plenty*; as,

شرمسار bashful.

دانشمند learned.

امیدوار hopeful.

غمگین sorrowful.

زهرناک venomous.

جانور having life.

Some adjectives are formed from nouns, by adding *بین*; as,

زرین golden.

سپهین silvered.

زمردین made of emerald.

Adjectives of *similitude* are formed by adding *آسا*, *وسا*, or *ووش*, to nouns; as,

عنبر آسا like amber.

مهوش like the moon.

سحر آسا like magic.

The terminations فام and شون form adjectives of *colour*; as,
 شلون or شلونام rose-coloured.

OF THE COMPOSITION AND DERIVATION OF SUBSTANTIVES.

FROM any sort of adjectives, whether compound or simple, may be formed *abstract* nouns, by adding ي to them; as,

شرمسار bashful.
 سياه black.

شرمساري bashfulness.
 سياهي blackness.

If the adjective ends in ز, with a consonant preceding it, the ز is changed into كي; as,

بيكانه new.
 بنده bound.

بيكانكي novelty.
 بندكي slavery.

Some few are formed from adjectives, by adding ا; as,

گرم warm.

گرماء warmth.

Others again are formed by adding the termination ار to the third person preterperfect of the verb; as,

گفت he spake.
 ديد he saw.

گفتار speech.
 ديدار fight.

Or by adding *ش* to the contracted participle; as,

آلای defiling.

پرور educating.

آلایش pollution.

پرورش education.

Or sometimes by adding *ی* to the infinitive mood; as,

خوردنی victuals.

Agents are most commonly expressed by the active participle in *نده*; as,

فریبنده a deceiver.

فروشنده a trader.

Or by adding *گار*, *گر*, or *بان*, to a noun; as,

دست the hand.

اهن iron.

در a door.

دستگار a manufacturer.

اهنگر a blacksmith.

دربان a porter.

Nouns of *action* are sometimes expressed by the third person preterperfect tense of the verb; as,

خرید buying.

فروخت felling.

Nouns, signifying the *place* of any thing, are formed by adding the terminations *ستان*, *دان*, *زار*, *گاه*, *خانه*, and *جا*.

هندو black.

هندوستان the country of black men; *i. e.* Hindustan.

آتش fire.

آتشدان a fire-place.

لاله a tulip.	لالهزار a bed of tulips.
صنزل lodging.	صنزل شاه or حانه an inn.
کتاب a book.	کتاب خانه a library.
خواب sleep.	خواب جا a bed.

Diminutives are formed by adding ك; as,

مرد a man.	مردك a dwarf.
كنيز a maid-servant.	كنيزك a little maid.
انگور a grape.	انگورك a little grape.

OF THE FORMATION OF ADVERBS.

ADVERBS may be formed from nouns, by adding the termination انه; as,

شريف noble.	شريفانه nobly.
پادشاه a king.	پادشاهانه royally.

Or else by prefixing the preposition با; as,

فضل excellence.	با فضل excellently.
استواري firmness.	با استواري firmly.
دولت prosperity.	با دولت prosperously.

OF THE COMPOSITION OF VERBS.

NUMBERS of the original and simple verbs, which were used by Ferdufi and the more ancient authors, have been in a great measure rejected by the modern Persian writers, and their place supplied

by a multitude of compound verbs. These are compounded with substantives, adjectives, prepositions, or adverbs.

VERBS, compounded with a noun; as,

اقرار کردن to confess; literally, to make confession.

تهام کردن to finish, or to make an end.

With an adjective.

پر کردن to fill, or to make full.

مغتنم کردن to enrich, or to make rich.

With a preposition.

در آمدن to enter, or to come in.

بر آمدن to ascend, or to come upon.

With an adverb.

واپس داشتن to detain, or to have behind.

فرو آمدن to descend, or to come down.

SEVERAL of the particles, used in composition, are redundant.

THE auxiliary verbs, most used in composition, are,

میردن داشتن نمودن آوردن ساختن کردن

فرمودن یافتن گردیدن گشتن آمدن

دیدن گرفتن خوردن

 OF SYNTAX.

THOUGH there is no regular article in Persian, yet the pronoun آن has often the effect of the definite article *the*; as,

گل a rose; that is, any rose.
 آن گل the rose, or the particular rose.

مرد a man.
 آن مرد the man.

The termination *ی*, added to a noun, both in the singular and plural number, has the restrictive power of the article; as,

Sing. زنی a certain woman.
 Plur. زنانی certain women.

AS the Persian adjective has no change of ending, it is always placed immediately after its substantive, to shew its connection with it. In reading or speaking, a *Kefra* -, or *e*, is added to the substantive; as,

زن پاکیزه a virtuous woman.

If the substantive ends in *ل* or *و*, a *ی* is added before an adjective; as,

خطای منفور an abominable crime.
 اهوئی مشکین a musky fawn.

When it ends in ه , a Hamza is placed over it; as,

خانه بزرگ a large house.

If the noun is to be of the dative or accusative case, the termination را is added to the adjective; and if there are more than one adjective, the termination must be added to the last only: But the signs of the plural, ان and ها , are added to the noun; thus,

SINGULAR.		PLURAL	
N.	زن پاکیزه		زنان پاکیزه
D. }	زن پاکیزه را		زنان پاکیزه را
Ac.			
N.	خطای منفور		خطاهای منفور
D. }	خطای منفور را		خطاهای منفور را
Ac.			
N.	اهوی مشکین		اهوان مشکین
D. }	اهوی مشکین را		اهوان مشکین را
Ac.			
N.	خانه بزرگ		خانها بزرگ
D. }	خانه بزرگ را		خانها بزرگ را
Ac.			

It must be carefully observed, that, when an Adjective is placed before a Noun, they then together form a compound epithet (see

PART I.

N

p. 42), and must be considered as one word; and none of these rules apply to them; as,

خوب روی beautiful-faced.

THE demonstrative pronouns (which, when joined to nouns, have something of the nature of adjectives) are always placed before the noun, but continue in the singular number, even with a plural noun; as,

SINGULAR.

این لب this lip.

آن لب that lip.

PLURAL.

این لبان these lips.

آن لبان those lips.

WHEN the antecedent is an animate noun, it is answered by the relative که; otherwise, چه is used; as,

این مرد که this man, who, &c.

این کتاب چه this book, which, &c.

THE nominative case is commonly placed before the verb, with which it agrees in number and person; as,

مردی آمد the man came.

تو گفتی you said.

&c. &c.

NUMERALS, joined with a noun, require both the noun and the verb to be in the singular number; as,

صد هزار لاله بر آید an hundred thousand tulips spring up;
literally, tulip springs up.

TWO or more nouns have frequently a singular verb after them; as,

هنر و فضل صایع است virtue and excellence are lost, &c.;
literally, *is* lost.

SEVERAL Arabic plurals, when used in Persian, have a singular verb after them; as,

اوراق مي گردد طي the leaves become folded;
instead of مي کردند.

NOUNS of dignity (as king, nabob, governor, &c.) have often a plural verb; as,

پادشاه اورا دادند the king gave him, &c.
نواب صاحب خواهند آمد the nabob will come, &c.
Instead of داد and خواهند.

AND even sometimes, when addressing a person in a respectful manner, either in conversation or by letter, they use the plural *you*, instead of *thou*; as in English, French, &c.; but put the verb in the *third* person plural; as,

آمسال شما در کلکته خواهند رفت will you go to Calcutta
this year?

TWO nouns coming together of different meanings, the *Kef-ra* -, or short *e*, is added, in reading, to the former; whilst the

latter, which answers to the genitive in Latin, &c. remains unaltered; as,

اواز بلبل the voice of the nightingale.
 اواز پدر من my father's voice; literally, the voice of
 the father of me.

ALL the rules for the noun and adjective, are applicable here, for two nouns of different significations: Thus, if the first noun ends in *ل* or *و*, a *ی* is added; and the Hamza, when the noun ends in *ز*, is placed above it, &c. &c.

THE Kefra is not used between two nouns meaning the same thing.

ALL nouns or verbs, by which any profit or advantage is implied, require the dative case after them; or, in general, wherever the English particle *to* may be used; as,

اورا داد he gave him, or he gave *to* him.
 مرا گفت he told me, or he told *to* me.

ALL active transitive verbs require the accusative case, when the noun is limited or particular; as,

جام را پر کن fill *the* cup.

Otherwise, the accusative termination *را* is omitted; as,

جام پر کن fill *a* cup.

THOSE conjunctions which express conjecture, condition, will, motive, &c. require a verb of the potential mood.

ALL prepositions require a nominative case after them; as,

از خانه from the house.
در قفس in a cage.

INTERJECTIONS also require a nominative after them; as,

ای ببل O nightingale.
ای عزیز O fir.



THE NINETEENTH FABLE, FROM THE FIRST CHAPTER
OF THE AUVAR SOHEILI OF CASHEFI.

ببل و باغبان
NIGHTINGALE AND GARDENER THE

⁵باغي ⁴دهقاني ³كه ²اند ¹آورده
orchard an Countryman a that ,have they RELATED
¹³از ¹²تازه تر ¹¹بوستاني ¹⁰و ⁹خرم ⁸و ⁷خوش ⁶داشت
than fresher garden a and ,pleasant and sweet had

THE GARDENER AND THE NIGHTINGALE.

IT is related, that a Countryman had a sweet and pleasant orchard,
and a garden more fresh than

- | | |
|--|--|
| <p>1. Pret. particip. from آوردن.
2. Pref. tense, third perf. plural,
from بودن.
3. Is here a conjunction.
4. From دهقان; the ي added.
(See p. 48, l. 7.)
5. From باغ; the ي added, as
above.
6. Third perf. pret. from داشتن.</p> | <p>7, 9. Adjectives, agreeing with
باغي.
11. The ي added, as in No. 4
and 5.
12. The compar. deg. of تازه,
(see p. 22) agreeing with
بوستاني.
13. A preposition, used after the
compar. deg.</p> |
|--|--|

⁶ بهاررا	⁵ نسیم	⁴ آن	³ هوای	² ارم	¹ گلدستان
spring	of gale the to	it	of air the	;Irem	of bower rose the
¹² روح	¹¹ ریحان	¹⁰ شہاصہ	⁹ و	⁸ بخشیدی	⁷ اعتدال
spirit	herbs the	of fragrance the	and	,giving was	temperature
¹⁷ ساختی	¹⁶ معطر	¹⁵ جانرا	¹⁴ دماغ	¹³ افزایش	
.causing was	perfume	foul the	of brain the to	it of refreshing	
²³ گلبنی	²² چہنش	²¹ کوشہ	²⁰ یک	¹⁹ بر	¹⁸ و
bush rose a	him of garden the	of corner	one	in	And * *

the rose-bower of Irem; the air of which gave mildness to the gales of spring; and the scent of the herbs that refreshed the spirits, conveyed perfume to the very soul. * * And in one corner of his garden, there was a rose-bush,

2. The latter of two substantives.
(See p. 52, l. 1.)

3. From هوا; the ی added, as by rule in p. 52, l. 8.

5, 6. The sign of the dat. case is added to the second. (See p. 52, l. 6, and p. 49, l. 3.)

8. Third perf. pret.-perf. tense, for می بخشید.

10. The former of two substantives, ending in ه. (See p. 52, l. 7.)

12, 13. روح افزای, a com-

pound epithet, (see p. 42, l. 6) agreeing with ریحان. افزای, particip. of افزودن. ش is the contracted form for او. (See p. 24, l. 7.)

14, 15. See note on 5 and 6.

17. Like بخشیدی. Note 8.

21. See note 10.

22. او. ش and چہن. (See p. 24, l. 7.)

23. The ی added, as p. 54, note 4 and 5.

⁶ و	⁵ کامراني	⁴ نهال	³ از	² تازه‌تر	¹ بود
and	, Desire	of shrub the	than	fresher	was <i>there</i>
¹¹ شادمانی	¹⁰ شجره	⁹ شاخ	⁸ از	⁷ سرافرازتر	
: Mirth	of tree the	of branch the	than	exalting head more	
¹⁸ رنگین	¹⁷ گل	¹⁶ گلبن	¹⁵ روی	¹⁴ بر	¹³ صبح
coloured	rose a	bush rose the	of top the	on	morning
²³ خوی	²² تازک	²¹ دل‌فریبان	²⁰ عذار	¹⁹ چون	
,dispositions	tender with	damsels alluring heart	of cheek the	like	

fresher than the shrub of Desire, and more lofty than the branch of the tree of Mirth: Every morning on the top of the rose-bush the roses blossomed, coloured like the cheek of heart-alluring damsels with gentle minds,

1. Third pers. pret. of بودن.

2. See p. 54, note 12.

4. See p. 53, l. 3.

7. From سر, and افراز (contracted particip. of افراختن); the termination تر for the compar. deg.

10. See p. 55, note on 10.

17. Nominat. case to شکفتی.
P. 57, No. 6.

18. From رنگ. (See p. 43, l. 15.)

21. From دل, and فریب (the contracted participle, from فریفتن); a compound adjective taken substantively; the ان, sign of plur. numb. (See p. 42, l. 9. and p. 22, l. 17.)

22. 23. A comp. epith. (See p. 42, l. 9.)

⁵ بوي	⁴ ياسمين	³ سهنبران	² رخسار	¹ و	
scented	jeffamine	maids bosomed lily	of face the	and	
¹² رعا	¹¹ گل	¹⁰ آن	⁹ به	⁸ باغبان	⁷ و
lovely	rose	that	to	Gardener the	and ; bloffoming was
¹⁷ روزي	¹⁶ باغبان	¹⁵ نهود	¹⁴ اغاز	¹³ عشق	
day one	Gardener The	* *	shewed beginning a	fondness of	
²³ آمد	²² گل	²¹ بتهاشاي	²⁰ معهود	¹⁹ عادت	¹⁸ بر
; came	rose the	of view the to	established	custom	to according

and the face of lily-bosomed maids scented like jeffamine. The Gardener began to shew an extreme fondness for these excellent roses.
* * One day the gardener, according to his established custom, went to view the roses:

3. Compound adjective, taken substantively, from ^{سهن} and ^{بر}. (See p. 56, No. 21.)
4, 5. See p. 56, No. 22, 23.
6. See p. 55, No. 8 and 17.
12. See p. 48, l. 12.
15. Third pers. pret. of ^{نهودن}.
17. See p. 48, l. 8.

20. See No. 12.
21. Comp. of the prep. ^ب (for ^{به}) and ^{تھا}; the ^ي added, as being the former of two nouns ending in ^ا. (See p. 52, l. 8.)
22. Third person pret. from ^{آمدن}.

⁷ صحیفه	⁶ در	⁵ روی	⁴ که	³ نالان	² دید	¹ بلبلی
of leaf the	on	head its	who	,plaintive	saw he	Nightingale a
¹³ جلد	¹² شیرازه	¹¹ و	¹⁰ مالید	⁹ می	⁸ گل	
volume the	of top the	and	,rubbing	was	rose the	
¹⁹ یکدیگر	¹⁸ از	¹⁷ تیز	¹⁶ بهنقار	¹⁵ اورا	¹⁴ زرنکار	
another one	from	sharp	bill with	it	of ornamented gold	

He saw a plaintive nightingale, who was rubbing his head on the leaves of the roses, and was tearing asunder with his sharp bill that volume adorned with gold.

2. Pret. of دیدن.

3. An adjective, separated from its noun بلبلی: This is allowable, when there is no danger of mistaking the noun to which it belongs.

4. Its antecedent, No. 1. (See p. 50, l. 9.)

7. See p. 52, l. 8.

9. This particle restricts the verb to the imperf. tense. (See p. 31; imperf. tense.)

10. From مالیدن.

12. See p. 52, l. 8.

14. From زرنکار, and نثار, the contr. particip. from نثاریدن.

15. No. 12, 13, 14, 15, form, as it were, one compound accusative case, governed of می کسیخت. (See p. 52, l. 6, and p. 49, l. 3.)

16. Comp. of به (for به) and منقار.

19. Comp. of یک and دیگر.

⁵ اوراق	⁴ پريشاني	³ باغبان	² كسيخت	¹ مي
of leaves the	of state torn the	Gardener The	* * .tearing	was
¹⁰ شكيباي	⁹ گريبان	⁸ نهوده	⁷ مشاهده	⁶ گل
Patience	of collar the	,perceiving	fight the	rose the
¹⁶ دامن	¹⁵ و	¹⁴ زده	¹³ چاك	¹² اضطراب
mantle the	and	,tearing	rent a	Confusion
²¹ روز	²⁰ دراويخت	¹⁹ بيقراري	¹⁸ بخار	¹⁷ دلش
Day	.tore he	Affliction	of thorn the with	him of heart the
²⁸ شعله	²⁷ و	²⁶ گرفت	²⁵ وجود	²⁴ حال
of flame the	and	,took	existence	thing
				²³ همان
				²² ديگر
				fame the another

* * The Gardener, viewing the scattered condition of the rose leaves, tore with the hand of confusion the collar of patience, and rent the mantle of his heart with the piercing thorn of uneasiness. The next day, he found the same action repeated; and the flames of wrath, occasioned by

1. See p. 58, No. 9.

4. From پريشان; the ي added.
(See p. 44, l. 5.)

5. An Arabic plural. (See p. 20, l. 14.)

10. See No. 4.

11. See p. 58, No. 16.

17. From دل, and ش (for او).
(See p. 24, l. 7.)

18. See p. 58, No. 16.

20. Pret. tense, from دراويختن.

26. From گرفتن.

28. See p. 52, l. 8.

6	5	4	3	2	1
سر	بر	دگرش	داغ	شکل	فراق
of head the	on	it another	scar "	,rose the	of absence the
13	12	11	10	9	8
منقار	بحرکت	سیوم	روز	نهاد	آن داغ
of bill the	of motion the	by	,third Day	"placed	scar that
19	18	17	16	15	14
خار	و	رفت	بتاراج	شکل	بلبل
thorn the	and	,went	ruin to	rose the "	,Nightingale the
25	24	23	22	21	20
در	بلبل	آن	لر	خارخاری	بہاند
in	Nightingale	the	against	resentment The	"remained

the loss of his roses, "added another scar to the scar which he had before." The third day, by the motion of the Nightingale's bill, "the roses were plundered, and the thorns only remained." Then the repentment caused by the Nightingale,

- | | |
|--|---|
| <p>4. From او (for او, ش and دشتر). In verse, the contracted pronouns, ش, ت, م, and او, are joined to any word the poet finds convenient.</p> <p>9. Pret. of نهادن.</p> <p>12. See p. 58, No. 16.</p> | <p>16. See p. 58, No. 16.</p> <p>17. From رفتن.</p> <p>20. Third perf. pret. tense, from ماندن. The ب is <i>sometimes</i> prefixed to the pret. as well as future.</p> <p>23. See p. 48, l. 2.</p> |
|--|---|

⁶ فريبي	⁵ دام	⁴ آمده	³ پديد	² دهقان	¹ سينه
deceit	of snare a	,becoming	evident	Gardener the	of bosom the
¹⁴ حيل اورا	¹³	¹² بدانه	¹¹ و	¹⁰ نهاد	⁹ وي
it	frauds	of snare the with	and	,set he	it of way the in
²¹ ساخت	²⁰ صحبوس	¹⁹ قفس	¹⁸ زندان	¹⁷ در	¹⁶ کرده
:made he.	imprisoned	cage a	of prison the	in	,making prisoner
²⁷ بکشاد	²⁶ زبان	²⁵ وار	²⁴ طوطي	²³ بيدل	²² بلبل
,found	tongue his	like	parrot	heart without	Nightingale The

broke out in the breast of the Gardener: He set a deceitful springe in his way; and, having caught him with the bait of treachery, he confined him in the prison of a cage. The disheartened Nightingale opened his mouth, like a parrot,

1. See p. 54, l. 8.

4. The pret. participle, when alone, must frequently be translated by the pres. particip.

6. From *فريب*, the contr. particip. of *فريفتن*; the *ي* being added, converts it into an abstract noun. (See p. 44, l. 5.)

9. The same as *او*.

10. From *نهادن*.

14. Accusative case (from *او*),

governed of the participle *کرده*.

16. From *کردن*, which is in perpetual use in forming comp. verbs. (See p. 47, l. 17.)

21. From *ساختن*. (See No. 16, above.)

23. From *بي* and *دل*. (See p. 43, l. 1.)

27. From *بکشادن*; the *ب* added; as see p. 60, No. 20.

8	7	6	5	4	3	2	1
حبس	موجب	بچه	مرا	عزیز	ای	گفت	و
imprisoned	cause	what for	me	,Sir	!Oh	,said	and
14	13	12	11	10	9		
من	بعقوبت	سبب	چه	از	کرده		
me	of punishment the to	motive	what	from	? thou hast made		
20	19	18	17	16	15		
استماع	بجهت	صورت	اگر	شده	مایل		
of found the	for	with a	If	? you have been	inclined		
27	26	25	24	23	22	21	
در	من	اشیانه	خود	کرده	من	نغمه	
in	me	of nest	own	,hast thou done	me	of music the	

and said, Oh! Sir, for what cause hast thou imprisoned me? for what reason hast thou resolved to distress me? If thou formest the desire of hearing my songs, my own nest is in

2. From گفتن.

3. An interjection of grief.

5. Accusative case of the pronoun
کرده, governed of من.

6. Comp. of the prep. و, and in-
terrog. pron. چه.

9. The contract. form of writing

کرده ای. (See p. 8, l. 20.)

13. Comp. of the prep. و, and
عقوبت.

16. See No. 9; and p. 30, l. 3.

23. See the same No. 9.

⁵ طربخانه	⁴ سحر	³ دم	² تست	¹ بوستان	
of mirth of house the	morning	of time the	at	is thee	of garden the
¹² معني	¹¹ و	¹⁰ اگر	⁹ تست	⁸ گلستان	⁷ اطراف
intention	if	but	; is thee	of bower rose the	of parts the
¹⁹ في	¹⁸ ما	¹⁷ از	¹⁶ مرا	¹⁵ گذرانیده	¹⁴ بخیال
in	that	of	me to	haft thou revolved	mind in
²⁶ هیچ	²⁵ گفت	²⁴ دهقان	²³ ده	²² خبر	²¹ خود
not	,said	Gardener The	.give	information	thee
					of mind

thy garden, where in the morning thy bower shall be the house of my music; but if thou hast another idea, inform me of what thou hast in thy mind. The Gardener said, Dost thou not

2. For تو, and است, the present tense of بودن.

5. Comp. of طرب and خانه. (See p. 42, l. 11.)

7. An Arabic word, plural of طرف. (See p. 59, No. 5.)

8. Comp. of گل and بوستان. (See p. 45, l. 17.)

15. See p. 62, No. 9.

16. Dative case of من, after

²⁵ده. (See p. 52, l. 11.)

18, 19, 20. Arabic words.

⁶ کرده ^۱	⁵ چه ⁴	³ بروزگار ²	¹ میدانی ^{۱۳}		
,thou hast done	what	me	of fortune the to		thou knowest
¹³ بار ¹²	¹¹ چند ¹⁰	⁹ نازنین ⁸	⁷ یار ⁶	⁵ بہارقت ⁴	³ و مرا ²
time	many how	beautiful	favourite	of loss the with	me and
¹⁹ مکافات ¹⁸	¹⁷ بطریق ¹⁶	¹⁵ عمل ¹⁴	¹³ آن ¹²	¹¹ سزای ¹⁰	⁹ ازرده ⁸
return	of way by	action	that	proper is It	? hast thou afflicted

know how thou hast spoiled my fortune, and how often thou hast distressed me with the loss of my favourite rose? It is right, that thy action

- | | |
|---|--|
| <p>1. Second person pref. tense of دانستن. (See p. 31, l. 5). The particle می, it should be remarked, may be either connected with the verb, or written separate, as in p. 53, No. 9, and p. 59, No. 1.</p> <p>2. Redundant.</p> <p>3. The prep. ب marks the dative case, frequently instead of the</p> | <p>termination را. (See p. 22, l. 3.)</p> <p>6. See p. 62, No. 9.</p> <p>8. Accusative case, governed of No. 10.</p> <p>14. See No. 6.</p> <p>15. From سزا, pref. particip. of سزیدن (see p. 33, l. 5); the ی added; as see p. 44, l. 7.</p> |
|---|--|

1	2	3	4	5	6	7	8	9
همین	تواند	بود	که	تو	از	دار	و	دیار
fame the	may	,be	that	thou	from	family	and	friends
10	11	12	13	14	15	16		
مانده	و	از	تفرج	و	تہاشا	مہجور		
,remaining	and	from	relaxation	and	diversion	separated		
17	18	19	20	21	22			
شدہ	در	کوشہ	زندان	میزاری	و			
,being	in	of corner the	prison a	mayst thou	;complain	and		
23	24	25	26	27	28	29		
من	هم	درد	ہجران	کشیدہ	و	درد		
I	also	the pain of	separation	,suffering	and	the torment of		
30	31	32	33	34	35	36		
فراقت	جانان	چشیدہ	در	کلبہ	احزان	می		
of absence	friends	,experiencing	in	the cottage of	Care	am		

should be requited; and that thou, being separated from thy friends and family, and secluded from all joy and diversions, shouldst mourn in the corner of a prison; whilst I, afflicted with the anguish of separation from my darling flowers, weep in the cottage of Care.

2. Third perf. pref. potent. mood, from توانستن.

3. Contracted infin. (for بودن). This form is usual after another verb. (See p. 28, l. 8.)

9. An Arabic plural, from دار.

10. The pret. particip. has ge-

nerally the force of the pref. when not followed by an auxiliary verb.

17. See No. 10.

21. From زاریدن. (See p. 64, No. 1.)

27. See No. 10.

³ مقام	⁴ ازین	³ گفت	² بلبل	¹ نالَم	
resolution	this from	,said	Nightingale	The	,complaining
¹² بدین	¹¹ مِن	¹⁰ که	⁹ اندیش	⁸ بر	⁷ و
this for	,I	that	,recollection	bear	and
¹⁹ ام	¹⁸ کرده	¹⁷ پیشان	¹⁶ شلی را	¹⁵ که	¹⁴ جریه
,have I	made	torn	rose a	that	,offence
²⁶ پیشان	²⁵ دلی را	²⁴ که	²³ تو	²² ام	²¹ کشته
torn	heart a	who	thou	,have I	become
					²⁰ محبوس
					imprisoned

The Nightingale said, Depart from that resolution, and consider, that if I am imprisoned for such an offence as tearing a rose, what will be thy punishment, if thou tearest

1. First person pres. tense, from بالیدن. (See p. 31, l. 4.)
4. Comp. of prep. از, and pron. (این) for این.
6. Comp. of prep. در, and imper. of the verb گذریدن. (See p. 37, l. 1, and p. 47, l. 10.)
8. Imper. of the verb بردن. (P. 36, l. 6.)
12. Comp. of prep. ب, and بین (این) for این; the د inserted

- between them, to prevent the hiatus by the concurrence of vowels. This is common in Latin; e. g. *prodest*, comp. of *pro* and *est*.
16. The ی, in this instance, and some others, denotes unity; as, *one* rose.
- 18, 19. See p. 31, l. 16.
- 21, 22. See No. 18 and 19.
25. See No. 16.

⁷ این	⁶ بود	⁵ خواهد	⁴ چه	³ تو	² حال	¹ میسازی
This	* *	.be	will	what	thee	of condition the
¹³ آمده	¹² کارکر	¹¹ دهقان	¹⁰ دل	⁹ بر	⁸ سخن	
,taking	effect	Gardener the	of heart the	on	discourse	
¹⁸ زبانی	¹⁷ بلبل	¹⁶ کرد	¹⁵ ازاد	¹⁴ بلبل را		
tongue his	Nightingale The	.made he	free	Nightingale the		
²⁶ نکوی	²⁵ من	²⁴ به	²³ چون	²² بگفت	²¹ و	²⁰ کشاد
good	me	to	since	,said	and	,found
³⁰ باید	²⁹ آن	²⁸ مکافات	²⁷ کردی			
necessary is it	that	of recompence a	* *	,done	haft	thou

an heart afunder? * * This discourse taking effect upon the heart of the Gardener, he set the Nightingale at liberty. The bird tuned his voice in his free state, and said, Since thou hast done me this service, * * it is necessary to reward thee for it:

1. Comp. of the particle می, and سازی, sec. perf. pref. tense, from ساختن. (See p. 37, l. 9.)

5. Third person, agreeing with No. 2, from خواهیدن or خواستن.

5, 6. See p. 28, l. 8.

13. Pret. particip. from آمدن.

14. Accusative case, governed of No. 16.

19. From ب and ازادی.

22. See p. 60, No. 20.

30. From بایستن. (See p. 37, l. 13.)

⁷ که	⁶ درخت	⁵ زیر	⁴ در	³ که	² بدان	¹ کرد
where	tree the	below	in	that	,thou Know	:make to
¹⁴ بردار	¹³ زر	¹² از	¹¹ پر	¹⁰ است	⁹ اقتابه	⁸ استاد
,it take	; gold	of	full	is there	coffer a	art thou standing
²¹ دهقان	²⁰ کن	¹⁹ صرف	¹⁸ خود	¹⁷ حوائج	¹⁶ در	¹⁵ و
Gardener The	.make	expenditure	thyself	of wants the	on	and
²⁸ درست	²⁷ بلبل	²⁶ سخن	²⁵ و	²⁴ بکاوید	²³ محل را	²² آن
true	Nightingale the	of word the	and	,up dug	place	the
					²⁹ یافت	
					* * * * *	.found

Know, that under the tree where thou standest, there is a coffer full of gold; take it, and spend it to supply thy wants. The Gardener searched the place, and found the words of the Nightingale to be true. * * * *

1. The contr. infin. for کردن.
2. Imper. from دانستن. (P. 37, l. 13, and p. 32, l. 6.)
5. A prepos. used substantively.
8. See p. 62, No. 9.
9. The ء over ه, to express the idea of unity. (See p. 8, No. 19, and p. 66, No. 16.)

14. Imperative, sec. perf. from برداشتن.
17. Arabic plural, from حاجت.
20. Imp. of کردن.
23. Acc. case, gov. of No. 24.
24. Pret. 3d p. from کاویدن.
29. From یافتن.

انجيل متي *

باب اول

18 Verse. اکنون زايیدن ييشوع چنين بود چون مادرش را¹
 مريم را² بيوسف³ بحاللي⁴ دادند زودتر⁵ از آن که هميد يگر
 رسيدند يافته شد⁶ که ابستن است از روح القدس *
 19. اما يوسف شوهرش¹ مردی تقی و بسامان بود و نخواست²
 که اين حال را³ اشکاره کند⁴ و در درون خود انديشيد که
 پنهاني⁵ او را⁶ طلاق دهد⁷ *

Verse 18.

1. Accus. case of مادر, and ش (for او).
2. Accus. case of مريم.
3. Comp. of ي and يوسف.
4. Comp. of ب and حاللي.
5. Compar. of زود.
6. See p. 34, l. 4.

19.

1. From شوهر and ش.

2. Compounded of ز and pret. of خواستن.
3. Accus. case of حال.
4. From کردن; potential mood, pres. tense.
5. From ب and پنهاني.
6. Dat. case of او.
7. Pot. mood, from دادن.

* The Gospel of St Matthew.—Chapter 1st.

20. چون این چیزها¹ می اندیسید فرشته² خدا بخواب³ بدو⁴ نهود و شگفت ای یوسف فرزند داود از ستدن زن تو مریم مترس⁵ برای آنکه در وی زاییده شد از روح القدس است *

21. اینک از وی پسر زاییده می شود¹ و نامش² ییشوع بخوانی³ و اوست⁴ که رعیت⁵ خود را از کناهای⁶ ایشان پاک بکند⁷ *

22. این همه شد¹ تا تهم شود² آنچه خدا در کتاب اشعیا پیغامبر فرمودست³ *

23. اینک دختر دوشیزه ابستن می شود¹ و بزاید² پسر و نامش عهانویل بخوانند³ آنکه تفسیرش خدای⁴ ما با ما *

20.

1. Plur. of چیز.
2. See p. 52, l. 8, and p. 49, l. 1.
3. Comp. of ب and خواب.
4. Comp. of و, and (for او). (See p. 66, No. 12.)
5. Negat. imper. from ترسیدن. (See p. 36, l. 1.)

21.

1. See p. 33, l. 10.
2. From نام and ش.
3. Fut. sec. perf. from خواندن.
4. Comp. of او and است.
5. See p. 52, l. 6, and p. 49, l. 3.

6. کناه, plural of کناها. (See p. 49, l. 10, and p. 20, l. 1.)

7. Future tense, from کردن.

22.

1. See p. 29, l. 22.
2. See p. 30, l. 21.
3. Compounded of فرموده and است.

23.

1. See p. 29, l. 14.
2. Third perf. fut. of زاییدن.
3. Third person plural, future of خواندن.
4. See p. 52, l. 7.

24. چون یوسف از خواب بیدار شد و برخواست¹ انچنانکه
فرشته خدا بدو² فرموده بود³ کرد و زن خود را با خود برد *
25. و بدو نرسید تا فرزند¹ بکر خود را زایید و نامش را
ییشوع خواند *

باب دوم

1. چون ییشوع در بیتالحم یهودا زاییده شد در روزگار
هیرودیس ملک مجوسیان آمدند از مشرق تا اورشلیم *
2. و می گفتند¹ کجاست² ملک یهودیان³ که زاییده شد
زیرا که ستاره⁴ او را در مشرق دیدیم⁵ و آمدیم تا برای او
سجود کنیم⁶ *
3. هیرودیس ملک چون شنید ترسید او و جمله اورشلیم
با وی *

24.

1. See p. 47, l. 9.

2. Comp. of prep. و and ب.

3. See p. 31, l. 22.

25.

1. See p. 49, l. 3.

Chapter 2.—Verse 2.

1. See p. 31, l. 10.

2. Comp. of است, جا, and که.

3. Plural of یهودی.

4. See p. 49, l. 1.

5. Sec. perf. plur. preter. tense,
from دیدن.6. Comp. verb. (See p. 47,
l. 3.)

4. و فراهم آورد گشیشان و مهتران و نویسندگان خلق و ازیشان می پرسید که مسیح در کدامین خانه زاییده شود *
5. ایشان گفتند در بیتالحم یهودا زیرا اینچنین در پیغامبر نبشته شد *
6. تو نیز ای بیتالحم یهودا نیستی¹ کم در ملکان² یهودا برای آنکه از تو بدر³ آید⁴ ملک اوست⁵ که بچراند⁶ رعیت من اسرایلا *
7. آنکه هیرودیس پنهانی مجوسرا خواند و ازیشان دریافت¹ که کدامین وقت ستاره بدیشان² نهوده شد *
8. و ایشان در بیتالحم فرستاد و بدیشان گفت بروید¹ و بر

4.
1. Plural of نویسنده. (See p. 19, l. 16.)
2. After a prep. the letter | is often dropped.
6.
1. Comp. of نه, and هستی, second person present, from هستن.
2. Plural of ملک.
3. Compounded of در and ب.

4. Potent. pref. third perf. sing. from آمدن.
5. Compounded of او and است.
6. Future tense, from چرانیدن.
7.
1. Comp. verb. (See p. 47, l. 10.)
2. See p. 66, No. 12.
8.
1. Imperative, sec. person plural, from رفتن.

کودک تفحص² کنید³ چون او را بیابید⁴ باز پیش من آیید⁵
و روی بهمن بنهائید⁶ که من نیز بروم⁷ و او را سجود کنم⁸ *
9. چون از ملک این سخن شنیدند رفتند و آن¹ ستاره که
در مشرق دیده² بودند پیشاپیش ایشان می³ رفت تا بدان⁴
مقام رسید که کودک آنجا بود و ستاره بر سر آن مقام ایستاد *
10. چون دیدند ستاره را¹ مجوسیان عظیم شادمان شدند *
11. و در خانه اندر رفتند و کودک را¹ با مریم مادرش دیدند
سر بزمین² نهادند و برای او سجود کردند و خرجینهای³ خود را
کشادند قربان پیش کشیدند زرو مرو و کندرو *

2, 3. Comp. verb. (See p. 47,
1. 3.)

3. From کردن.

4. Future of یافتن.

5. Imperative, fec. perf. plur. of
آمدن.

6. Imperative, fec. perf. plur. of
نمودن.

7. From رفتن.

8. Potent. pref. from کردن.

9.

1. See p. 48, 1. 2.

2. See p. 31, 1. 22.

3. See p. 31, 1. 10.

4. Comp. of ب and آن. (See p.
66, No. 12.)

10.

1. Accufative of ستاره, govern-
ed of دیدند.

11.

1. Accufative of کودک.

2. Compounded of preposition ب,
and زمین.

3. See p. 52, 1. 8.

12. و در خواب بدیسان نهوده شد که پیش هیرو دیس باز نکردند¹ براه² دیگر بولایت³ خود رفتند *

13. چون ایشان رفتند فرشته¹ خدا بیوسف در خواب نمود و بدو² گفت بر خیز³ بستان کودکرا و مادرشرا و بسوی⁴ مصر بگریز⁵ و انجا باش⁶ تا انکه که بتو⁷ بگویم⁸ برای انکه هیرو دیس کودکرا می طلبد تا کم کند *

14. انکه یوسف بر خیزید¹ کودکرا و مادرشرا ستد وقت شب در مصر گریخت *

15. و انجا¹ ماند تا وقتی² که هیرو دیس مرد³ تا تهم شود آنچه از خداوند گفته شد بر زبان پیغامبر از مصر پسر خودرا خواندم⁴ *

12.

1. Compounded from neg. ن, and کردن.

2. Compounded of ب and راه.

3. From ب and ولایت.

13.

1. See p. 52, l. 8.

2. From ب, and و (for او).

3. Compound verb; خیز, imper. from خیزیدن.

4. From ب and سوی.

5. Imper. of گریزیدن.

6. Imper. of بودن.

7. From ب, and pron. تو, dative case.

8. Fut. first perf. from گفتن.

14.

1. From خیزیدن.

15.

1. From آن and جا.

2. See p. 48, l. 3.

3. Pret. tense of مردن.

4. First perf. pret. of خواندن.

16. چون هیرو دیس دید که مجوسیان بروی¹ افسوس کردند
 بغایت² خشهناک³ کشت و فرستاد که هر کودک⁴ که در
 بیتالحم و پیرامون هست⁵ از دو ساله پسر و زیرتر⁶ بقدر آن
 روزگار که از مجوس پرسیده بود و همه را کشتند *
17. آنکه تهم شد آنچه از ارمیا پیغامبر گفته شد *
18. اواز شنوده شد در رame کریستنی و زاری بس بسیار
 راچیل بر فرزندان خود و تعزیت را نهی¹ پذیرد برای آنکه
 فیستند² *
19. چون هیرو دیس ملک مرد فرشته خداوند در زمین مصر
 بیوسف در خواب نهاد *
20. که کودک را و مادرش را بر کیر¹ و بزمین اسرایل برو² که
 مرده اند³ آنان⁴ که هلاک کودک میخواستند⁵ *

16.

1. Comp. of prep. ب, and وی.
2. From بغایت and ب.
3. See p. 43, l. 10.
4. From کودک. (See p. 66, No. 16.)
5. From هستن.
6. Compar. of زیر.

18.

1. Comp. of neg. ب, and می.

2. Comp. of نه, and هستند, from the defect. verb هستن.

20.

1. Imperative, from گرفتن.
2. Imperative of رفتن. (See p. 39, l. 10.)
3. Pref. tense, third perf. plural, of بودن.
4. See p. 25, l. 12.
5. See p. 64, No. 1.

21. انکه بر خاست کودکرا بر داشت و مادرش و آمد سوي
زمین اسرايل *

22. چون شنید که ارکلاوس در یهودا ملک شد عوض
هیرو دیس پدر خود ترسید که انجا برود¹ و باز در خواب نهوده
شد که بولایت جلیل برود *

23. و آمد و مقام گرفت در شهری که نامش¹ ناصره است تا
تمام شود آنچه در پیغامبر گفته شد که ناصري خوانده شود *

22.

1. From رفتن.

23.

1. From نام and ش.



PERSIAN EXERCISES.

ON SUBSTANTIVES.

LOVERS.	O nightingales.	To the king.	Infants.		
یار	بلبل	پادشاه	بچه		
From a house.	Old men.	To slaves.	Kisses.	From a wound.	
خانه	پیر	بنده	بوس	درد	
Words.	A lions.	Horses.	A mare.	Lionesses.	Does.
سخن	شیر	اسب	اسب	شیر	غزال
A tygres.	A bull.	A buck.	A lion.	A tyger.	
پلنگ	کاو	غزال	شیر	پلنگ	

ON ADJECTIVES.

WORLD-POSSESSING (kings).	Blood-shedding (men).	
جهاندار	خون ریز	
To heart-ravishing (damsels).	Heart-stealing (girls).	
دل بر	دل اور	
Beautiful-faced (women).	Ruby-lipped (damsels).	More pleasant.
خوب روی	یاقوت لب	تارہ

Better.	Sweetest.	More splendid.	Darker.	Most graceful.
به	خوش	روشن	تاریک	دلجو
Best.	Most pure.	Most lovely.		
به	پاک	زیبا		

ON THE PRONOUNS.

SHE.	To us.	They.	From you.	To me.	Ye.	To them.
او	من	او	تو	من	تو	او
From us.	To her.	We.	To you.	Themselves.	To himself.	
من	او	من	تو	خود	خود	
To these.	From that.	To which?	From whom.	To that.		
این	آن	چه	که	آن		
Whom?	These.					
که	این					

ON THE VERBS.

HE was.	We have been.	They will be.	You were.
بودن	بودن	شدن	بودن
Thou mayst be.	He might be.	We shall have been.	
شدن	بودن	بودن	
You will be.	Let them be.	Be thou.	I was asked. We asked.
بودن	بودن	شدن	پرسیدن پرسیدن

They may ask.	You have feared.	They had come.	He shall fear.
پرسیدن	ترسیدن	رسیدن	ترسیدن
You will come.	Asked.	Having come.	Let them complain.
رسیدن	پرسیدن	رسیدن	نالیدن
We fell*.	They are placing.	I am opening.	Let us rest.
افتادن	نهادن	کشادن	آسودن
You may shew.	He will create.	We may gather.	Learn thou.
نمودن	افریدن	چیدن	اموختن
Thou art playing.	Mixing.	I shall know.	He breaks.
باختن	امیختن	دانستن	شکستن
Let them make.	We may bind.	You adorn.	Let us seek.
ساختن	بستن	اراستن	جستن
They shall leap.	I suppose.	Let us have.	They disturb.
خستن	پنداشتن	داشتن	اشوختن
You may find.	Let us go.	They might hear.	I am bound.
یافتن	رفتن	شنفتن	بستن
He was placed.	They will be praised.	To be adorned.	
نهادن	ستودن	اراستن	
Let him be adorned.	He had been brought.	Found.	
اراستن	آوردن	یافتن	
You will be found.	You might have been educated.		
یافتن	پروردن		

* See from page 36 to 41.

He was complaining.	You might hear.	Fear thou.
بالیدن	شنفتن	ترسیدن
You shall learn.	They will bring.	Let him leap.
اموختن	اوردن	جستن
I do not fear.	You shall not go.	I did not ask*.
ترسیدن	رفتن	پرسیدن
He may not find.	Do not play.	You do not disturb.
یافتن	باختن	اشوختن†
I did not adorn.	I do not bring.	They shall not know.
اراستن	اوردن	دانستن
I did not adorn.	I do not bring.	Be not.
اراستن	اوردن	بودن
Fear not.	Let them not have.	Let him not be.
پرسیدن	داشتن	شدن
I am not killed.	He was not brought.	Let him not disturb.
کشتن	اوردن	اشوختن
I am not killed.	He was not brought.	Try not.
کشتن	اوردن	ازمودن†
We are not deceived.		He will not be found.
فریفتن		یافتن
We are not deceived.		You may not be asked.
فریفتن		پرسیدن
Let him not be heard.		Let her not be defiled.
شنفتن		الودن
Let them not take captive.		Let them not be taken captive.
پیختن		پیختن

* See p. 35, l. 19.

† The negatives ن and نه, before verbs which begin with ا, are changed into نی and نهی.

ON SYNTAX.

THE virtuous woman
 A large palace
 An illustrious king
 A heinous crime
 A wise saying
 A beautiful face
 A faithful slave
 Faithful slaves
 A safe remedy
 To the king
 To mortal wounds
 To his beauteous mistress
 With a pleasing voice
 Black-eyed
 Those trees
 These houses
 These words
 Those gates
 I am going
 They came
 The man is entering
 The women were talking
 The performers are coming

زن پاکیزه
 سرا بزرگ
 پادشاه نامدار
 گناه کبیر
 کو خردمند
 رو خوب
 بنده معتبد
 بنده معتبد
 چاره امین
 پادشاه
 زخم سهیلاک
 معشوقه خوب
 خوب آواز
 سیاه چشم
 آن درخت
 این خانه
 این سخن
 آن در
 من رفتن
 او آمدن
 مرد در آمدن
 زن گفتن
 سازنده آمدن

You and I will go	تو و من رفتن
You and he are safe	تو و او امین بودن
Thirty foldiers were killed	سی سپاه کشتن شدن
Five women are fitting	پنج زن نشستن
The thorn of affliction	خار بیکراری
Her brother's house	خانه برادر او
The leaf of the rose	صحیفه گل
The face of despair	رو نومیدی
The hearts of men	دل مرد
The scent of the rose	بو گل
The revenue of the king	سا ملک
The pain of separation	درد هجران
We told them	او گفتن
You spoke to her	او گفتن
They advised you	تو پند نمودن
We sent the messenger	رسول فرستادن
You have pluck'd the roses	گل چیدن بودن
They had caught a bird	مرغ گرفتن بودن
Send a man	مرد فرستادن
To the house	به خانه
From them	از او
With us	با من
In prison	در زندان

بسم الله الرحمن الرحيم

PART II.

PERSIAN EXTRACTS.

تزوڪات تيمور

ملك كير كامكار و نباير ذوي القدر جهاندار را
 فرزندان معلوم باد كه چون از درگاه تنكري تعالي اميد
 دارم كه بسياري از فرزندان و اولاد و احفاد
 من بر مسند سلطنت و مهلكت داري خواهند نشست بنايرين
 بر امور سلطنت خود تزوڪات بر بسته دستور العمل آنرا انشا
 نمودم كه هريك از فرزندان و اولاد و احفاد من بدآن موجب
 عملنموده دولت و سلطنت مرا كه برنجاها و محنتها و قزاقيا
 و جنگها بتاييدات رباني و ميامن نيروي ملت محمدي صلي
 الله عليه و سلم و دوستي آل عظام و اصحاب كرام آنحضرت
 بچنگ آورده ام نگاهباني نهايند

THE INSTITUTES OF TIMOUR.

TO my fortunate sons, the conquerors of kingdoms, my mighty descend-
 ants, the lords of the earth, be it known, that, since I have hope in
 Almighty God, that many of my children, descendants, and posterity, shall fit
 upon the throne of power and regal authority; upon this account, having esta-
 blished laws and regulations for the well-governing of my dominions, I have
 collected together those regulations and laws, as a model for others; to the end,
 that every one of my children, descendants, and posterity, acting agreeably
 thereto, my power and empire, which I acquired through hardships, and diffi-
 culties, and perils, and bloodshed, (by the divine favour, and by the influence of
 the holy religion of Mahommed (God's peace be upon him), and with the assist-
 ance of the powerful descendants and illustrious followers of that prophet) may
 be by them preserved.

و این تزوگاترا در امور سلطنت خویش دستور العمل
سازند تا دولت و سلطنتی که از من بایشان برسد از خلل
و زوال ایمن باشد

اکنون سبیل فرزندان کامیاب نامدار و نبایر ممالک ستان
ذوی اقتدار آنکه همچنانچه من به دوازده امر که شعار خود
ساختم و بهرتبه سلطنت رسیدم و بدین دوازده امر مملکت
گیری و ملک داری کردم و اورنگ سلطنت خود را زیب
و زینت دادم ایشان نیز بهین تزوک عمل نمایند و دولت سلطنت
مرا و خود را نگاهبانی کنند

و از جمله تزوگاتی که بر دولت و سلطنت خود بر بستم اول
این بود که دین خدا و شریعت محمد مصطفی را در دنیا
رواج دادم و همیشه و همه جای تقویت دین اسلام نمودم
دویم آنکه با جماعه دوازده طبقه و طایفه ملک گیری و

And let them make these regulations the rule of their conduct in the affairs of their empire, that the fortune and the power which shall descend from me to them, may be safe from discord and dissolution.

Now, therefore, be it known to my sons, the fortunate and the illustrious, to my descendants, the mighty subduers of kingdoms; that, in like manner as I, by twelve maxims, which I established as the rules of my conduct, attained to regal dignity, and, with the assistance of these maxims, conquered and governed kingdoms, and decorated and adorned the throne of my empire, let them also act according to these regulations, and preserve the splendor of mine and their dominions.

And among the rules which I established for the support of my glory and empire, the first was this; that I promoted the worship of Almighty God, and propagated the religion of the sacred Mahommed throughout the world, and at all times, and in all places, supported the true faith.

Secondly, with the people of the twelve classes and tribes, I conquered and

جهانداري کردم و ارکان دولت سلطنت خود را بدیشان استوار
 نمودم و مجلس خود را از ایشان آراسته ساختم
 سیوم آنکه به مشاورت و کنکاش و تدبیرات و حزم و احتیاط
 فوجها را شکستم و ملکهها را مسخر خود ساختم و امور سلطنت
 خود را بهدازا و مروت و تحمل و تغافل از پیش بردم و بدوستان
 و بدشمنان مددازا نمودم
 چهارم به توره و به تزوک کارخانه سلطنت خود را بتد و بست
 نمودم و به توره و به تزوک خود را بهرتبه قایم نگاهداشتم که امرا
 و وزرا و سپاه و رعیت از مرتبه خود تجاوز نتوانستند نمود و
 هریک حافظ مرتبه خود می بودند
 پنجم امرا و سپاه خود را باولی دادم و ایشان را بزر و زیور
 خوشدل ساختم و در بزمها اورن دادم و در رزمها جانفشانی

governed kingdoms; and with them I strengthened the pillars of my fortune; and from them I formed my assembly.

Thirdly, by consultation, and deliberation, and provident measures; by caution and by vigilance I vanquished armies, and I reduced kingdoms to my authority; and I carried on the business of my empire by complying with times and occasions, and by generosity, and by patience, and by policy; and I acted with courteousness towards my friends and towards my enemies.

Fourthly, by order and by discipline, I regulated the concerns of my government; and by discipline and by order I so firmly established my authority, that the Ameers, and the Vizirs, and the soldiers, and the subjects, could not aspire beyond their respective degrees; and every one of them was the keeper of his own station.

Fifthly, I gave encouragement to my Ameers and to my soldiers; and with money and with jewels, I made them glad of heart; and I permitted them to come into the banquet; and, in the field of blood, they hazarded their lives;

کردند و درم و دینار را از ایشان دریغ نداشتیم و بجهت آسانی
کارهای ایشان محنت و مشقت ایشان را خود بر میداشتیم و
تربیت ایشان مینمودم تا آنکه ببازوی مردی و مردانگی و اتفاق
امرا و سپهسالاران و بهادران بضرب شمشیر تختگاه بیست و هفت
پادشاه را مسخر ساختم و در مهالک ایران و توران و روم و مغرب
و شام و مصر و عراق عرب و عجم و مازندران و کیلانات و
شروانات و اذربایجان و فارس و خراسان و دشت جته و دشت
قپچاق و خوارزم و ختن و کابلستان و باختر زمین و
هندوستان پادشاه شدم و فرمان فرما گشتم

و چون جامه سلطنت در پوشیدم از عافیت و غنودن بر پستر
راحت چشم پوشیدم و از دوازده سالگی قترها زدم و محنتها
کشیدم و تدبیرها کردم و فوجها شکستم و از امرا و سپاه نفاقها

and I withheld not from them my gold nor my silver; and I educated and trained them to arms; and to alleviate their sufferings, I myself shared in their labours and in their hardships; until, with the arm of fortitude and resolution, and with the unanimity of my chiefs, and my generals, and my warriors, by the edge of the sword, I obtained possession of the thrones of seven and twenty kings; and became the king and the ruler of the kingdoms of Eraun, and of Tooraun, and of Room, and of Mughrib, and of Shaum, and of Missur, and of Erauk-a-Arrub, and of Ajjum, and of Mauzinduraun, and of Kylaunaut, and of Shurvaunaut, and of Azzurbauejaun, and of Fauris, and of Khoraufaun, and of the Dufht of Jitteh, and the Dufht of Kipchauk; and of Khauruzm, and of Khuttun, and of Kauboolistaun, and of Hindostaun, and of Baukhtur-Zemeen.

And when I cloathed myself in the robe of empire, I shut my eyes to safety, and to the repose which is found on the bed of ease: And, from the twelfth year of my age, I travelled over countries, and combated difficulties, and formed enterprises, and vanquished armies, and experienced mutinies amongst my officers

دیدم و سخنان تلخ شنیدم و بتجمل و تغافل گذرانیدم و بذات
خود شمشیرها زدم تا آنکه بر ولایات و ممالک مسلط شدم و
نامور گشتم

ششم به عدالت و انصاف خلق خدا را از خود راضی داشتم و
بر گناه کار و بی گناه رحم کردم و حکم بر حق کردم و
باحسان در دلهای خلق مقام نمودم و بسیاست و انصاف سپاه و
رعیت مرا در میانه امید و بیم نگاهداشتم و بر رعایا و زیر دستان
ترحم کردم و بسپاه انعام دادم

و داد مظلوم از ظالم گرفتم و بعد از اثبات ظلم مالی و بدنی
موافق شرع در میانه ایشان محاکمه نمودم و بگناه دیگری
دیگری را نگرفتم

و کسانی که بمن بدیها کرده بر من شمشیرها کشیده بودند و

and my foldiers, and was familiarized to the language of disobedience; and I opposed them with policy and with fortitude; and I hazarded my person in the hour of danger; until, in the end, I vanquished kingdoms and empires, and established the glory of my name.

Sixthly, by justice and equity I gained the affections of the people of God; and I extended my clemency to the guilty, as well as to the innocent; and I passed that sentence which truth required; and by benevolence I gained a place in the hearts of men; and by rewards and punishments I kept both my troops and my subjects divided between hope and fear; and I compassionated the lower ranks of my people, and those who were distressed; and I gave gifts to the foldiers.

And I delivered the oppressed from the hand of the oppressor; and after proof of the oppression, whether on the property or the person, the decision which I passed between them was agreeable to the sacred law; and I did not cause any one person to suffer for the guilt of another.

Those who had done me injuries, who had attacked my person in battle, and

در کار من شکستها رسانیده بودند چون بمن التجا آوردند
اعزاز ایشان نمودم بر مرتبه ایشان افزودم و بر کردارهای بد ایشان
قلم نسیان کشیدم و بنوعی بایشان سلوک نمودم که اگر خدشه
در خاطر ایشان بود بالکلیه محو شد

هفتم سادات و علما و مشایخ و عقلا و محدثین اخبار را
برگزیده داشتم و تعظیم و احترام ایشان نمودم و ارباب شجاعت را
دوست داشتم چه تنکری تعالی شجاع را دوست میدارد و با
علما صحبت داشتم و بر دلهای اصحاب قلوب رقتم و از ایشان
در یوزه همت نمودم و از انغاس متبرکه ایشان التماس فاتحه کردم
و درویشان و فقرار را دوست داشتم و ایشان را آزردم و محروم
نساختم و اشرار و بدکویان را در مجلس خود راه ندادم و
بسخن ایشان عمل نکردم و بدکوی ایشان را در حق هیچکس
نشنیدم

had counteracted my schemes and enterprises, when they threw themselves on my mercy, I received them with kindness, I conferred on them additional honours, and I drew the pen of oblivion over their evil actions; and I treated them in such sort, that, if suspicion remained in their hearts, it was plucked out entirely.

Seventhly, I selected out, and treated with esteem and veneration, the posterity of the Prophet, and the Theologians, and the Teachers of the true Faith, and the Philosophers, and the Historians: And I loved men of courage and valour; for God Almighty loveth the brave: And I associated with good and learned men; and I gained their affections; and I entreated their support; and I sought success from their holy prayers: And I loved the Dervishes and the poor; and I oppressed them not, neither did I exclude them from my favour: And I permitted not the evil and the malevolent to enter into my council; and I acted not by their advice; and I listened not to their insinuations to the prejudice of others.

هشتم بعزیمت عمل کردم و بر هر کاری که عازم می شدم
همان کار پیش نهاد همت خود میساختم و تا باتهام نهی رسانیدم
دست از آن کار باز نهیداشتم و بر گفتار خود عامل می
بودم و بر هیچکس سخت نکرتم و هیچ کاری را به تنگی
نکردم تا تنگری تعالی بر من سخت نکیرد و کار من بر من
تنگ نسازد

و قوانین و سیرت سلاطین گذشته را از آدم تا خاتم و از
خاتم تا این دم از دانایان پرسش نمودم و سلوک و معاش و
افعال و اقوال یکان یکان را بخاطر آوردم و از اخلاق حسنه و
صفات پسندیده ایشان نسخه برداشتم و سبب زوال دولتهای
ایشان پرسش نمودم و آنچه موجب زوال و انتقال دولت بود از
آن اجتناب کردم و از ظلم و فسق که انقطاع نسل میکند و
قحط و وبا می آرد احتراز لازم دانستم

Eighthly, I acted with resolution; and on whatever undertaking I resolved, I made that undertaking the only object of my attention; and I withdrew not my hand from that enterprize, until I had brought it to a conclusion; and I acted according to that which I said; and I dealt not with severity towards any one; and I was not oppressive in any of my actions; that God Almighty might not deal severely towards me, nor render my own actions oppressive unto me.

And I enquired, of learned men, into the laws and regulations of ancient princes, from the days of Adam to those of the Prophet, and from the days of the Prophet down to this time; and I weighed their institutions, and their actions, and their opinions, one by one; and from their approved manners, and their good qualities, I selected models; and I enquired into the causes of the subversion of their power; and I shunned those actions which tend to the destruction and overthrow of regal authority; and from cruelty and from oppression, which are the destroyers of posterity, and the bringers of famine and of plagues, I found it was good to abstain.

نهم از احوال رعیت آگاه شدم و کلانان ایشان را بمنزله برادر
و خوردان ایشان را بجای فرزند دانستم و بر مزاج و طبایع هر
ملک و هر شهر خود را و افق ساختم و به اهالی و اکابر و
اشراف اشنای کردم و موافق مزاج و طبیعت و خواهش ایشان
بر ایشان حاکم تعیین نمودم

و از احوال اهالی هر دیار آگاه می بودم و اخبار نویسندگان
راست قلم با دیانت در هر مملکت تعیین کردم که کیفیت اطوار
و اوضاع و اعمال و افعال سپاه و رعیت را و موقعی که در میان
ایشان بوقوع آید بمن نویسند و اگر خلاف آنچه نوشته بودند
بر من ظاهر می شد اخبار نویسندگان را سیاست می نمودم و آنچه
از ظلم و جور حاکم و سپاه و رعیت می شنیدم تدارک آنرا
بانصاف و عدالت می کردم

Ninthly, the situation of my people was known unto me; and those who were great among them, I considered as my brethren; and I regarded the poor as my children: And I made myself acquainted with the tempers and the dispositions of the people of every country and of every city; and I contracted intimacies with the citizens, and the chiefs, and the nobles; and I appointed over them governors adapted to their manners, and their dispositions, and their wishes.

And I knew the circumstances of the inhabitants of every province; and in every kingdom I appointed writers of intelligence, men of truth and integrity, that they might send me information of the conduct, and the behaviour, and the actions, and the manners, of the troops and of the inhabitants, and of every occurrence that might come to pass amongst them; and if I discovered ought contrary to their information, I inflicted punishment on the intelligencer; and every circumstance of cruelty and oppression in the governors, and in the troops, and in the inhabitants, which reached my ear, I chastised agreeably to justice and equity.

دهم هر طایفه و هر قبیله از ترک و تاجک و عرب و عجم که بدولتخانه من در آمدند بزرگان ایشان را کرامی داشتم و سایر ایشانرا فراخور احوال نوازش نمودم و به نیکان ایشان نیکی کردم و بدان ایشانرا به بدی ایشان سپردم

و هر کس بمن دوستی کرد قدر دوستی ویرا فراموش نکردم و بوی مروت و احسان نمودم و هر کس خدمت من کرد حق خدمت ویرا ادا کردم و هر کس بمن دشمنی کرد و پشیمان شده بمن التجا آورد و زانوزد دشمنی ویرا فراموش کردم و بدوستی و مروت خریدار وی شدم

چنانچه شیر بهرام امیر الوس بمن همراه بود و در وقت کار مرا گذاشت و بغنیم ملحق شد و بر من شمشیر کشید و آخر نیک من ویرا گرفت و باز بمن التجا آورد و زانوزد چون مردی

Tenthly, whatever tribe, and whatever hord, whether Turk or Tacheek, or Arab or Ajum, came in unto me, I received their chiefs with distinction and respect, and their followers I honoured according to their degrees and their stations; and to the good among them I did good, and the evil I delivered over to their evil actions.

And whoever attached himself unto me, I forgot not the merit of his attachment, and I acted towards him with kindness and generosity; and whoever had rendered me services, I repaid the value of those services unto him; and whoever had been my enemy, and was ashamed thereof, and, flying to me for protection, humbled himself before me, I forgot his enmity, and I purchased him with liberality and kindness.

In such manner Shir Behram, the chief of a tribe, was along with me; and he left me in the hour of action, and he united with the enemy, and he drew forth his sword against me; and at length my salt, which he had eaten, seized upon him; and he again fled to me for refuge, and humbled himself before me:

بود اصیل و مردانه و کارکرده از کردارها بد و چشم پوشیدم و ویرا بنواختم و بر مرتبه وی افزودم و ویرا بهردانگی وی بخشیدم

یازدهم فرزندان و خویشان و آشنایان و همسایگان و کسانی که با من آشنایی داشتند ایشانرا در وقت دولت و نعمت بنواختم و حق ایشانرا ادا کردم و با فرزندان و خویشان قطع صلۀ رحم ننمودم و بکشتن و بستن ایشان امر نکردم و هر کسرا بهر طریقی شناخته بودم فراخور شناخت خود بوی سلوک نمودم چون کرم و سرد روزگار بسیار دیدم و تجربها برداشتم با دوست و دشمن سازگارها کردم دوازدهم سپاه دوست و دشمنرا عزیز داشتم که متاع باقی خودرا بهال فانی میفروشدند و در معارک و مهالک خودرا می اندازند و جان فشانی مینمایند

As he was a man of illustrious descent, and of bravery, and of experience, I covered my eyes from his evil actions, and I magnified him, and I exalted him to a superior rank, and I pardoned his disloyalty in consideration of his valour.

Eleventhly, my children, and my relations, and my associates, and my neighbours, and such as had been connected with me, all these I distinguished in the days of my fortune and prosperity, and I paid unto them their due: And with respect to my family, I rent not asunder the bands of consanguinity and mercy; and I issued not commands to slay them, or to bind them with chains.

And I dealt with every man, whatever the judgment I had formed of him, according to my own opinion of his worth. As I had seen much of prosperity and adversity, and had acquired knowledge and experience, I conducted myself with caution, and with policy, towards my friends and towards my enemies.

Twelfthly, soldiers, whether associates or adversaries, I held in esteem; those who sell their permanent happiness to perishable honour, and throw themselves into the field of slaughter and battle, and hazard their lives in the hour of danger.

و مردی که از جانب دشمن با من خصمی کرد و شمشیر کشید و نسبت با ولی نعمت خود راسخ الاعتقاد بود ویرا بسیار دوست داشتم و چون نزد من آمد قدر ویرا دانسته معتمد خود ساختم و بویا و حقیقت ویرا شناختم و آن سپاهی که حق نمک و وفا داری را فراموش کرد و وقت کار از صاحب خود رو گردان شد و نزد من آمد ویرا دشمنترین مردم دانستم

و در جنگ توقتمش خان امرای وی بمن پیغامها کردند و عرایض نوشتند و حق نمک توقتمش خان را که صاحب ایشان و دشمن من بود فراموش کردند بر ایشان نفرین کردم که حق ولی نعمت خود را فراموش کرده حقیقت و وفارا برکوشه نهاده اند و نزد من آمدند با خود گفتم که با مربی خود چه وفا کردند که با من خواهند کرد

And the man who drew his sword on the side of my enemy, and committed hostilities against me, and preserved his fidelity to his master, him I greatly honoured; and when such a man came unto me, knowing his worth, I classed him with my faithful associates, and I respected and valued his fidelity and his attachment.

And the soldier who forgot his duty and his honour, and in the hour of action turned his face from his master, and came in unto me, I considered as the most detestable of men.

And in the war with Tuktumish Khan, his Ameer forgot their duty to Tuktumish, who was their master and my foe, and sent proposals and wrote letters unto me: And I uttered execrations upon them; because, unmindful of that which they owed to their lord, they had thrown aside their honour and their duty, and come in unto me. I said unto myself, What fidelity have they observed to their liege lord? What fidelity will they shew unto me?

* * * * *

تدبیرات و کبکاشهای تیمور

تزوک و کنکاش امور ملککیری و جهانداري و لشکرشکني و دشمن را بدام آوردن و دوست ساختن مخالفان و در آمدن و بر آمدن بهیمان دوستان و دشمنان چنین کردم که پیر من بهمن نوشت که ابو الهنصور تیمور در امور سلطنت چهار امرا بدست بگیرد یعنی کنکاش و مشورت و حزم و احتیاط

که هر سلطنتی که از کنکاش و مشورت خالی باشد چون شخصی است جاهل که آنچه کند و گوید همه غلط باشد و گفتار و کردارش سر بسر پشیمانی و ندامت بار آورد پس بهتر

DESIGNS AND ENTERPRISES OF TIMOUR.

THUS I formed measures and designs for the reduction of kingdoms, and for the obtainment of empire, and for defeating armies, and for circumventing enemies, and for making friends of foes, and for going out and for coming in amongst friends and enemies.

For my Peer wrote unto me, saying, " Let Abu'l Munfour Timour, in conducting the important concerns of government, take by the hand four assistants; to wit, deliberation, and counsel, and vigilance, and circumspection.

" For every government which shall be void of deliberation and counsel, is like unto a foolish man, who erreth in all which he sayeth or doeth; and whose actions and words bring forth no fruit but shame and repentance. It is there-

است که در تهشیت امور سلطنت خود را به مشاورت و تدبیر عمل
 نهایی تا آخر نادم و پیشیمان نکردی
 و بدان که در امور سلطنت یک حصه صبر و تحمل است و
 یک حصه تغافل و تجاهل بعد از تعارف و از کار کردن
 بعزیمت و صبر و استقامت و حزم و احتیاط و شجاعت جمیع امور
 میسر میشود و السلام
 و گویا این مکتوب هادی بود که مرا راه نمود و ظاهر ساخت
 که در امور سلطنت نه حصه مشاورت و تدبیر و کنکاش است
 و یک حصه شهشیر
 که گفته اند به تدبیری ملکهها توان کشاد و فوجها توان
 شکست که بشهشیرهای لشکرها میسر نشود

fore good, that, in conducting the affairs of thy government, thou act with deliberation and with counsel; that thou mayest not, in the end, be ashamed and confounded.

“ And know, that the requisites for conducting the concerns of empire are one portion patience and forbearance, and one portion pretended negligence and feigning to know not that which thou knowest; and that, by acting with resolution, and with uprightness, and with patience, and with vigilance, and with caution, and with bravery, every undertaking will become easy and successful. Farewell.”

And behold, this letter was a guide, which pointed out to me the way; and shewed unto me, that, of the requisites for conducting the affairs of dominion, nine-tenths are deliberation, and counsel, and provident measures; and that the sword is one portion only.

For the experienced have said, “ By policy kingdoms may be conquered, and numerous hosts may be defeated, which by the swords of united armies cannot be overthrown.”

و بتجربه من رسيد كه يك مرد كاردیده شجاع مردانه
صاحب عزم و تدبير و حزم بهتر از هزار مرد بي تدبير و حزم
است چه يك مرد كاردیده هزار هزار مرد را كار فرمايد

و بتجربه من رسيد كه غالب شدن بر مخالفان نه از بسياري
لشكر است و مغلوب شدن نه از كهي سپاه بلك غالب شدن
بتايد و تدبير است

چنانچه من با دو صد و چهل و سه كس از روي كنكاش و
تدبير بر سر قلعه قرشي كه امير موسي و ملك بهادر با دوازده
هزار سوار در قلعه و حوالي قلعه نشسته بودند آمدم و بتايد
تنكري تعالي و تدبير درست قلعه قرشي را مسخر كردانيدم
و با دوازده هزار سوار امير موسي و ملك بهادر آمده مرا در

And by experience it is known unto me, that one tried foldier, of magnanimity, and of bravery, and of resolution, and of skill, and of circumspection, is more valuable than a thousand men, who want discretion and knowledge; for one experienced and able foldier can direct the efforts of thousands of thousands.

And by experience it is known unto me, that victory over the foe proceedeth not from the greatness of armies, nor defeat from inferiority of numbers; for conquest is obtained by the Divine Favour, and by skilful and judicious measures.

Thus, aided by deliberation and foresight, with two hundred and forty-three warriors only, I came down to the castle of Kurfhee; and in the castle, and the neighbourhood thereof, Ameer Moofi and Mullik Bahaudur had sat down with twelve thousand horsemen; and by the aid of Almighty God, and by skilful measures, I subdued the castle of Kurfhee.

And Ameer Moofi and Mullik Bahaudur, with their twelve thousand horse-

قلعه قرشي محاصره نمودند و من اعتماد بر تاييد ايزدي کردم و
 از روي تدبير و احتياط از قلعه بر آمدم و مرتبه به مرتبه جنگ
 کردم و باين دو صد و چهل و سه کس دوازده هزار سوار را
 شکست دادم و چند فرسنگ راه تعاقب ايشان نمودم
 و بتجربه من رسيد که راي و تدبير و کنکاش با مردی دانا
 دل هوشيار می آيد اگرچه تهشيت کارها در پرده تقدیر مستور
 است لیکن بر سنت سنیه محمدی صلی الله علیه و سلم هر
 کاری که کردم به مشاورت کردم

men, came and surrounded me in the castle of Kurhee; and I rested on the favour of the Almighty, and I sallied forth with skill and with circumspection from the castle, and I assaulted them repeatedly; and with those two hundred and forty and three people, I defeated twelve thousand horsemen, and pursued them for many Furlongs.

And by experience it is known unto me, that counsel, and deliberation, and skilful measures, are only to be found with the wise and the sagacious: Therefore, notwithstanding the conclusion of every worldly event is covered by the curtain of Fate, yet, according to the holy word of Mahommed (on whom be the blessing of the Almighty), in every enterprise which I undertook, I acted from counsel and deliberation.



* از جمله سخاوتهای محمد بن طاهر یکی اینست روایت کرده اند که در نیشابور شخصی بود محمود وراق نام و او جاریه داشت در غایت حسن و جمال و غنچ که شعر خوب گفتی و بربط نیکو نواختی و اوصاف این کنیزک بر سمع محمد بن طاهر رسیده بودند و به غایت شیفته او بود چون هوس اختلاط کنیزک بر ضمیر محمد استیلا یافت بکرات کسان پیش محمود وراق فرستاده آن جاریه معینه را به بهای کران خریداری کرد و چون محمود به آن تعلقی داشت به بیع و شرای آن مطربه مرغو به رضا نداد و چون مدتی برین قضیه گذشت و هرچه محمود داشت مصروف آن کنیزک شد هر دو محنت بینوایی می کشیدند و از کاس جفا و دستنکی شربت بی برکی میچشیدند عاقبت محمود گس نزد امیر محمد فرستاد که جاریه را می فروشم امیر محمد بغایت مبتهج و شادمان شد با چهار بدره سیم بخانه محمود رفت و پیش او نهاد و محمود بر خواسته بخانه که جاریه در آنجا بود درآمد و با کنیزک گفت که بر خیز و جامه بپوش و استعداد رفتن به خانه امیر کن که ترا می فروشم جاریه چون این سخن شنید فریاد از نهاد او بر آمد و کریه و زاری بروی چنان مستولی

* From Mirchond.

کشت که اوازوي بسبع امير ميرسد مځهود گفت که اي
 حاربه موجب اين همه قلق و اضطراب چيست بايد که اظهار
 فرح و سرور کني زيرا که چون تو بدولت سراي امير روي
 بيوسته در راحت و آسايش باشي و نصيب من از فراق توالم
 و غم باشد کنيزک جواب داد که اي خواجه آخرکار من
 اينست که مرا از خود جدا سازي مځهود گفت که اي
 معشوقه جز تو در دست من از متاع دنيا چيزي نمانده و تو
 کرسنکي و بر سنکي مځکشي اين فکر کردم تا باقي عمر به
 فراغت و خوشدلي گذراني حاربه جواب داد که از سر بيع
 من در گذر که من عهد کردم که بکسي که لايق عورات
 باشد جهت تو و خود مدت العبر قوتي حاصل کنم مځهود گفت
 اگر چنين است من ترا آزاد کردم و به نوزده دينار و نيم ترا
 در حباله نکاح آوردم چون مځهد بن طاهر اين ماجرا شنيد
 مځهود را طلبيده گفت اين چهار بدره سيم به تو بخشيدم تا
 بعد از اين برفاهيت روزگار گذراني و دست بر دامن افشاند
 بر خواست و ذکر جميل خویش در عالم بيدار کار گذاشت *



* از امیر شنیدم که شخصی از عجم و یکی از عرب در سفری مصاحب بودند و در بیابانی بلا مبتلا گشتند عرب را قدری آب مانده بود عجمی با او گفت که سباحه و جوانمردی عرب مشهورست چه شود اگر بشربتي آب مرا از هلاک خلاص بخشي عرب تاملی کرد و گفت یقین میدانم که اگر این آب بتو می دهم مرا جان شیرین بتشنگی می باید سپرد لیکن روا نمی دارم که این فضیلت عرب را فوت شود ذکر جمیل بر حیات فانی اختیار می کنم و جان فدا کرده آب بتو می دهم تا این احوالته حسناي عرب را یادگار ماند و آب را بعجمی داد و او بآن شربت آب از مرک نجات یافته جان سلامت از آن بیابان برون برد و این ذکر شنیده بر روی روزگار باقی ماند *

† مور و مرغ

در امثال حکمای هند مذکور است که موری کبر جهد بر بسته بود توده خاکی که نقل آن آدمیان را بکلفت میسر شدی ذره می برد و در طرف دیگر میریخت مرغی بران گذر

* From the Zefer Nameh of Sherefedin Ali Yardi.

† From Pilpay's Fables.

کرد شخصی دید ضعیف و نحیف که بنشاط تمام دست و
پای میزند و در نقل کردن آن خاک جدی تمام و جهدی
مالا کلام بجای می آورد گفت ضعیف بیگر این چه کار
است که پیش گرفته و این چه مهم است که در آن خوض کرده
مور زبان بکشد و گفت مرا با یکی از قوم خود نظرست و چون
در طلب وصال او کردم این شرط پیش آورد که اگر سر
وصال ما داری قدم در به و این توده خاک را بر دار حلا
مقید آن کار شده ام و می خواهم که بآن شرط اقدام نمایم
و از عهده عهده که کرده ام بیرون آیم مرغ گفت این کهان
که تو می بری بقدر آرزوی تو نیست و این کهان که میکشی
بقوت بازوی تو نه مور گفت من عزم این کار خرم کرده ام و
قدم جد و جهد پیش نهاده اگر از پیش بردم فهو المراد و الا
معذورم خواهند داشت *

من طریق سعی می آرم بجا
لیس لا انسان الا ما سعی
دامن مقصود اگر آرم یکف
از غم و اندوه مانم بر طرف
ور نشد از جهد من کاری بکام
من در آن معذور باشم و السلام

* فردوسي از طوس است و فضل و کمال وي ظاهر کسيرا که چون شاه نامه نظمي بود چه حاجت بهدح و تعريف ديگران ميگويند که وي بدهقنت مشغول بود و بر وي تعدي رفت بقصد تظلم روي بغزين کرد که تختگاه سلطان محمود بود چون بانجا رسيد و بر باغستان آن مي گذشت ديد که سه کس نشسته اند و بهعشرت اشتغال تمام دارند دانست که از ملازمان سلطان اند با خود گفت پيش ايشان روم و از ايشان كيفيت حال معلوم کنم چون نزديک ايشان رسيد ازوي متوحش شدند و گفتند بمجلس مارا منغض خواهد ساخت هيچ به از آن نيست که چون بيآيد بگويم که ما شاعران پادشاهيم و بغير شاعران صحبت نهي داريم و سه مصراع بگويم که رابع نداشته باشد پس بگويم هر کس که مصراع رابع بگويد با وي صحبت ميداريم و اگر به مارا معذور دارد چون با ايشان رسيد آنچه با خود مخبر ساخته بودند با وي گفتند گفت آن مصراعها را که گفته ايد بخوانيد عنصري گفت

چون عارض تو ماه نباشد روشن
عسجدي گفت

* From the Beharistan of Jami.

هیرنک نک رخت گل نبود در گلشن
فرّحي گفت

مژکانت هه‌ي گذر کند از جوشن
چون فردوسي اين سه مصراع شنيد بر بديهه گفت
مانند سنان کيو در چنک پشن

ايشان از آن متعجب شدند و از قصه کيو و پشن استفسار
نمودند آنرا مشروح باز گفت بعد از آن بمجلس سلطان افتاد
و مقبول نظر وي شد و او را گفت که مجلس ما فردوس ساختني
و بدان سبب فردوسي تخلص کرد و چون چند گاه بر آمد
بنظم شاه نامه مأمور شود هزار بيت بگفت و پيش سلطان آورد
تحسينها يافت و هزار دينار زر سرش داد پس در مدت
سي سال شاه نامه را تمام ساخت و پيش سلطان آورد و بدستور
آنچه پيشتر واقع شده بود در مقابله هر بيتي يك دينار زر
سرخ توقع ميداشت حاسدان حوض کردند و گفتند شاعري را
چه قدر آن باشد که ويرا بدین قدر عطا سر افزا کردند
وصله ويرا برشست هزار درم قرار دادند فردوسي از آن
برنجيد ميگويند در آن وقت که آن درمهارا آوردند وي در
حمام بود چون از حمام بيرون آمد بيست هزار بحمامي داد
و بيست هزار بغقاعي که فقاعي چند از براي وي آورده
بود و بيست هزار بانکساني که آن درمهارا آورده بودند و
سلطان بچهل بيت را که پيش مذمت کرد که از آن جمله
است اين چند بيت

اکر شاه زشاه بودی پدر
 بسر بر نهادی مرا تاج زر
 چو اندر بزرگی تبارش نبود
 نیارست نام بزرگان شنود
 درختی که تلخست ویرا سرشت
 گرش در نشانی بباغ بهشت
 ور از جوی خلدش بهنکام آب
 به بیخ انگبین ریزی و شیر نات
 سر انجام کوهـر بکار آورد
 همان میوه تلخ بار آورد

پس از آن مختفی شد هر چند که ویرا طلب کردند
 نیافتند بعد از چند کاهی خواجه حسن میبندی که مرتبه
 وزارت داشت در شکار کاهی بیتی چند از شاه نامه بتقریبی
 که واقع شده بود بخواند سلطان را بسیار خوش آمد پرسید
 که این شعر کیست گفت شعر فردوسی سلطان از کرده خود
 پیشین شد و فرمان داد تا شصت هزار دینار زر سرخ با
 خلعتهای خاص نامزد فردوسی کنند و به طوس برنند
 اما طالع مساعدت نکرد چون این عطیه را بیک دروازه طوس
 در آوردند تابوت فردوسی را از دروازه دیگر بیرون بردند و
 از وی وارث یکی دختر مانده بود آنرا بر وی عرض کردند

هبت ورزید و قبول نکرد و گفت مرا چندان مال و نعمت که
کفاف معیشت باشد موجودست احتیاج بآن ندارم کما
شکنان انرا بعمارت ریاطی در آن نواحی صرف کردند

خوشست قدر شناسی که چون حمیده سپهر
سهام حادثه را کرد عاقبت قوسی
برفت شوکت محمود و در زمانه تپاند
جز این فسانه که نشاخت قدر فردوسی

† منت خدایا عز و جل و طاعتش موجب قربتست و
بشکر اندرش مزید نعمت *

باد صبارا گفته تا فرش زمردین بکترد ودانه ابر بهاریرا
فرموده تا بنات نبات را در مهد زمین پیورد و درختان را
بخلعت نوروزی قبای سبز ورق در بر کرده و اطفال شاخ را
بقدوم موسم ربیع کلاه شکوفه بر سر نهاده و عصاه نایبی
بقدرتش شهد فایق شده و تخم خرما بتربیتش نخل باسق
کشته *

† From the Gulistan of Sâdi.

لقمان حکیم را گفتند حکمت از کجـه امـوخـتـي گـفـت
از نابینایان که تا جای نبینند پای ننهند *

ملک زاده را شنیدم که کوتاه بود و حقیر و دیگر برادرانش
بلند و خوب روی باری پدرش بکراهیت و استخفاف دروی
نظر کرد پسر بفراست دریافت و گفت ای پدر کوتاه
خردمند به از نادان بلند نه هر چه بقامت مهتر بقیبت
بهتر *

حکما درست آمد که گفته اند دوستان در زندان بکار
آیند که بر سفره همه دشمنان دوست نمایند *

آورده اند که نوشیروان عادل را در شکار گاهی صیدی
کباب کردند و نمک نبود غلامی بروستا فرستادند تا نمک
آورد نوشیروان گفت نمک بقیبت بستان تا رسبی نکرده و
ده خراب نشود گفتش ازین قدر چه خلل زاید گفت
بنیاد ظلم در جهان اول اندک بوده است و هر که آمد برو
مزید کرد تا بدین غایت رسید *

پادشاهی بکشتن بی گناهی فرمان داد گفت ای ملک
بهوجب خشبی که ترا بر من است ازار خود مجوی گفت

چه گونه گفت این عقوبت بیک نفس بر من بر آید و بزه
آن بر تو جاوید بماند *

یکی از پسران هارون الرشید پیش پدر آمد خشناک که
فلان سرهنگ زاده مرا دشنام داد بهادر هارون ارکان
دولت را گفت جزای این چه باشد یکی اشارت نکشتن کرد و
دیگری بزبان بریدن و دیگری بهصادره و نغمی هارون گفت
ای پسر کرم انست که عفو کنی و اگر نتوانی تو نیز دشنام
مادرش ده به چندان که انتقام از حد گذرد انگاه ظلم از
طرف ما باشد *

دو برادر بودند یکی خدمت سلطان کردی و دیگری بسعی
بازوان نان خوردی باری این توانگر درویش را گفت چرا
خدمت سلطان نمیکنی تا از مشقت کار کردن برهی گفت
تو چرا کار نکنی تا از مذلت خدمت رهایی یابی که حکما
گفته اند نان خود خوردن و نشستن به که کمر زرین بستن
و بخدمت ایستادن *

لکبان را گفته اند ادب از که اموختی گفت از بی ادبان
هر چه ازیشان در نظرم نا پسند آمد از فعل آن پرهیز
کردم *

کله کردم پیش یکی از مشایخ که فلان در حق من
گواهی داده است بغسل گفت بصلاحش خجل کن *

لطیفه صاحب دلسی را گفتند بدین خوبی که افتابست
نشنیده ایم که کسی او را دوست گرفته باشد گفت از برای
آن که هر روزش می توان دید مگر در زمستان که
محبوبست و محبوب *

طریق درویشان ذکرست و شکر و خدمت و طاعت و ایثار
و قناعت و توحید و توکل و تسلیم و تحمل هر که بدین
صفتها موصوفست بحقیقت درویشست اگرچه در قیاست *

حکیمی را پرسیدند از شجاعت و سخاوت کدام بهترست
گفت آنرا که سخاوت هست بشجاعت حاجت نیست *

در سیرت اردشیر بابکان آمده است که حکیم عراب را پرسید
که روزی چه مایه طعام باید خورد گفت صد درهم سنک
کفایت میکند گفت این قدر چه قوت دهد گفت این قدر
ترا بر پای هبی دارد و هر چه بر این زیاده کنی تو
حیال نمی *

هر کدرا رنجی بدل رسانیدی اگر در عقب آن صد راحت
برسانی از پاداش آن یک رنج ایمن مپساش که پیکان از
جراحت بدراید و ازار در دل بهاند *

جالینوس ابلهی را دید که دست در کریان دانشمندی زده
و بی حرمتی کرده بگفت اگر این دانا بودی کار او با نادان
بدین جایکه نرسیدی *

یکی را از علما پرسیدند که کسی با ماه روی در خلوت
نشسته و درها بسته و رقیبان خفته و نفس طالب و شهوت
غالب هیچ دانی که بعزت پرهیزکاری ازو بسلامت بماند
گفت اگر از ماه روی بماند از بدگویان نماند *

پارسای بر یکی از خداوندان نعمت گذر کرد دید که
بند را دست و پای استوار بسته عقوبت هبی کرد گفت ای
پسر همچو تو مخلوقی را خدای عز و جل اسیر حکم تو
گردانیده است و ترا بر وی فضیلت نهاده شکر نعمت حق
تعالی بجای ارجحندین جفا بر وی روا مدار نباید که فردا
در قیامت این بنده از توبه باشد و شرمساری بری *

بدان که هر جا که گلدست خارست و باختر خبارست و
و بر سر کنج مار و انجا که در شهوارست نهنگ مردم
خوارست *

مال از بهر اسایش عمرست نه عمر از بهر کرد کردن مال
عاقلي را پرسيدم نيکبخت کيست و بد بخت که گفته
نيکبخت آنکه خورد و کشت و بد بخت آنکه مرد و هشت *

دو کس رنج بيهوده بردند و سعي بي فايده کردند يکي
آنکه اندوخت و نخورد ديگر آن که اموخت و نکرد *

نيکبختان بحکايات و امثال پشينيان پند کيرند پيش از آن
که پشينيان بواقعۀ ايشان مثل زنند *

خشم بيش از حد و حشت ارد و لطف بي وقت هيبت
ببرد نه چندان درشتي کن که از تو سير کردند و نه
چندان نرمي که بر تو دلير شوند *

هر که در حال تواناي نيکوبي نکند در وقت ناتواني
سختي بيند *

بي هنران هنرمندانرا نتوند ديدن همچون سکان بازاری
سک شکاری را بينند و مشعله برارند و پيش آمدن نيارند *

هر که با بدان نشیند اگر نیز طبیعت ایشان درو اثر
نکند بصریقت ایشان متهم گردد چنانکه اگر شخصی بخرابات
رود بنماز کردن منسوب نشود الا بخبر خوردن *

+ باران رحمت بی حاش همه را رسیده
و خوان نعمت بی دریغش همه جا کشیده
پرده ناموس بندگان بکناه فاحش ندرد
و وظیفه روزی بخطای منکر نبرد

ابر و باد و مه و خورشید و فلک در کارند
تا تو نانی بکف آری و بغفلت نخوری
همه از بهر تو سر گشته و فرمان بردار
شرط انصاف نباشد که تو فرمان نباری

نیک و بد چون همی بیاید مرد
خنک انکسی که نام نیکی برد

† Verses, from the Gulistan of Sâdi.

برك عيشي بكور خویش فرست
كس نیارد زپس رپیش فرست

هر كه كردن بدعوي افزاد
دشمن از هر طرف بدو تازد

زنده است نام فرخ نوشیروان بخیر
گرچه بسی گذشت كه نوشیروان نهاند
خیری كن ای فلان و غنیت شمار عمر
زان بیشتر كه بانك برآید فلان نهاند

درختی كه اکنون گرفتست پای
بنیروی شخصی برآید زجای
ورش همچنان روزگاری هلی
بگردونش از بیخ بر نكسلی
سرچشمه شاید گرفتن بپیل
چو پر شد نشاید گذشتن بپیل

توانگری بهرست نه بهال
و بزرگی بعقلست نه بسال

ابلهي کو روز روشن شمع کافوري نهد
زود بيني کش بشب روغن نباشد در چراغ

راستي موجب رضاي خداست
کس ندیدم که کم شد از ره راست

دوست مشهار ان که در نعت زند
لاف ياري و برادر خواندکي
دوست ان دامن که کيرد دست دوست
در پریشان حالي و در ماندکي

بصنع خدا چون کسي اوقات
همه عالمش پاي بر سر نهند

نیاساید مشام از طبله عود
بر آتش نه که چون عنبر ببوید

قارون هلاک شد که چهل خانه کنج داشت
نوشیروان نبرد که نام نکو گذاشت

اگر زباغ رعیت ملک خورد سیبی
بر آورند غلامان او درخت از بین

خواهی که خدای بر تو بخشد
با خلق خدای کن نکویی

زیر پایت گر ندانی حال مور
همچو حال تست زیر پای پیل

زورمندی مکن بر اهل زمین
تا دعایی بر آسمان نرود

پادشاه پاسبان درویشست
گرچه نعمت بعز دولت اوست
کوسفند از برای چوبان نیست
بل که چوبان برای خدمات اوست

دریاب کنون که نعمت هست بدست
کین دولت و ملک می رود دست بدست

دوران بقا چو باد صحرا بگذشت
تلخي و خوشي و زشت و زيبا بگذشت

خلاف راي سلطان راي جستن
بخون خویش باشد دست شستن
اگر خود روزرا کويد شبست اين
ببايد گفتن اينک ماه و پروين

چو کاري بي فضول من بر آيد
مرا دروي سخن گفتن نشايد
و کر بينم که نا بينا و چاهست
اگر خاموش بنشينم گناهست

اوقات دست در جهان بسيار
بي تمیز ارجمند و عاقل خوار
کيياکر بغصه مرده و رنج
ابله اندر خرابه يافته کنج

هر که عيب دکران پيش تو آورد و شهرد
بيکمان عيب تو پيش دکران خواهند برد

در عمل کوش و هرچه خواهی پوش
تاج بر سر نه و علم بر دوش
زاهدی در پلاس پوشی نیست
زاهد پاک باش و اطلس پوش
ترک دنیا و شهوتست و هوس
پارسایی نه ترک جامه و بس

قاضی ار با ما نشنید برفشاند دسترا
محتسب کر می خورد معذور دارد مسترا

بعذر توبه توان رستن از عذاب خدای
ولیک می نتوان از زبان مردم رست

نیک باشی و بدت کوید خلق
به که بد باشی و نیکت بینند

اگر دنیا نباشد دردمندیم
و کر باشد بهرش پای بندیم

در بزرگی و دار و گیر عمل
زاشنایان فراغتی دارند

گفت عالم بکوش حان بشنو
 ورنه نماند بگفتنش کردار
 مرد باید که گیرد اندر گوش
 ورنوشتست پند بر دیوار

دریای فراوان نشود تیره بسنگ
 عارف که برنجد تنک ابست هنوز
 گر کز نددت رسد تحمل کن
 که بعفو از کناه پاک شوی
 ای برادر چو عاقبت خاکست
 خاک شو پیش از آن که خاک شوی

نوشتست بر کور بهرام کور
 که دست گرم به زیازوی زور
 نهاند خایم طای ولیک تا بابد
 بهاند بام بلندش بنیکوی مشهور
 زکوت مال بدر کن که فضل زرا
 چو باغبان ببرد بیشتر دهد انکور

ان کس که توانکرت نهی گرداند
 او مصلحت تو از تو بهتر داند

دست تضرع چه سود بنده محتاج را
وقت دعا بر خدا وقت کرم در بغل
از زر و سیم راحتی برسان
خویشتن هم تهتعی بر گیر

فضل و هنر ضایعست تا ننهند
عود بر آتش نهند و مسک بسایند

منعم بکوه و دشت و بیابان غریب نیست
هرجا که رفت خیمه زد و خوابگاه ساخت

گرچه کس بی اجل نخواهد مرد
تو مرو در دهان 'اژدرها'

چون مرد در قتاد زجای و مقام خویش
دیگر چه غم خورد همه افاق جای اوست

لطافت کن انجا که بینی ستیز
نبرد قز نرمرای تیغ تیز
بشیرین زبانی و لطف و خوشی
توانی که پیلای بهویی کشی

همه حال عیت خویشند
 طعنه بر عیب دیگران مزنند
 هر که او عیب خویشتن بیند
 طعنه بر عیب دیگران نکند

مرد درویش که بار ستم فاقه کشید
 بدر مرک هبانا که سبکبار اید
 و آن که در نعمت و در راحت و اسایش زیست
 مردنش زین همه شک نیست که دشوار اید

انرا که عقل و همت و تدبیر و رای نیست
 خوش گفت پرده دار که کس در سرای نیست

خاموش به که ضمیر دل خویش
 باکسی گفتی و گفتن که مکوی

بچشم خویش دیدم در بیابان
 که مرد اهسته بگذشت از شتابان
 سپند باد پای از تک فرو ماند
 شتربان همچنان اهسته میراند

رای بی قوت مکر و فسقونست
و قسوت بی رای جهل و جنون
تهیز باید و تدبیر و عقل و آنکه ملک
که ملک و دولت نادان سلاح جنک خودست

عامی نادان پریشان روزگار
به زندانشند ناپرهیز کار
کان بنابینایی از راه افتاد
وین دو چشمش بود و در چاه افتاد

آنکه در راحت و تنعم زیست
او چه داند که حال کرسنه چیست
حال در مانده کان کسی داند
که با حوال خویش در ماند

هر کرا جاه و دولتست بدان
خاطر خسته در نخواهد یافت
خبرش ده که هیچ دولت و جاه
بسرای دگر نخواهد یافت

گرت ز دست بر آید چو نخل باش کریم
ورت ز دست نیاید چو سرو باش آزاد

* شنیدم که در وقت نزع روان
 بهرمز چنین گفت نوشیروان
 که خاطر نکهدار درویش باش
 نه در بند اسایش خویش باش
 نیاساید اندر دیار تو کس
 چو اسایش خویش خواهی و بس
 نیاید بنزدیک دانا پسند
 شبان خفته و کرک در کوسفند
 برو پاس درویش محتاج دار
 که شاه از رعیت بود تاجدار
 رعیت چو بیخست و سلطان درخت
 درخت ای پسر باشد از بیخ سخت

یکی قطره باران از ابری چکید
 خجل شد چو پهنای دریا بدید
 که جای که دریاست من کیستم
 مگر او هست حقا که من نیستم
 چو خود را بچشم حقارت بدید
 صدف در کنارش بجان پرورید

* From the Bostan of Sâdi.

سپهرش بجای رسانید کار
که شد لولؤ نامور شاهوار
بلندی از آن یافت کو پست شد
در نیستی کوفت تا هست شد

* خوشست عبر دریغا که جاودانی نیست
پس اعتقاد برین پنج روز فانی نیست
درخت تلخ صنوبر خرام انسانرا
مدام رونق نوباوه جوانی نیست
شکلیست خرم و خندان و تازه و خوشبوی
ولی امید ثباتش چنانکه دانی نیست
دوام پرورش اندر کنار مادر دهر
طبع مکن که در و بوی مهربانی نیست
مباش غره و غافل چو میش سر در پیش
که در طبیعت این کرک کله پای نیست
چه حاجتست عیانرا باستماع بیان
که پی وفای دور فلک نهانی نیست
کدام باد بهاری وزید در افاق
که باز در عقبش نکبت خزانی نیست

* From Sâdi.

اگر مهالك روی زمین بدست آری
 بهای مهلت یک روزه زندگانی نیست
 دل ای رفیق درین کاروان سرای مبنی
 که خانه ساختن آیین کاروانی نیست
 اگر جهان همه کامست و دشمن اندر پی
 بدوستی که جهان جای کامرانی نیست
 جهان ز دست بدارند دوستا بخدای
 که پای بند عناصر جهان ستانی نیست
 نگاه دار زبان تا بدوزخت نبرد
 که از زبان بتر اندر جهان زبانی نیست
 عهل بیار و علم بر مکن که مردانرا
 رهی سلیم تر از کوی پی نشانی نیست
 کف نیاز بدرگاه پی نیاز برآر
 که کار مرد خدا جز خدای خوانی نیست
 مکن که حیف بود دوست بر خود آزریدن
 علی الخصوص مرین دوسترا که ثانی نیست
 زمین به تیغ بلاغت کرفتگی ای سعدی
 سپاس دار که جز فیض آسمانی نیست
 بدین صفت که در افاق صیت شعر تو رفت
 نرفت دجله که آبش بدین روانی نیست
 نه هر که دعوی زور آوری کند یا ماه
 پس رود که سعادت پهلوانی نیست

* يکي دشت بيني همه سرخ و زرد
 گزان شاد کرده دل راد مرد
 همه بيشه و باغ و آب روان
 يکي جاى کاه از در پهلوان
 زمين پرنیان و هوا مشکبوي
 کلاب است کويي مکر آب جوي
 خم آورده از بار شاخ سمن
 صنم کشته از بوي کلبن چمن
 خرامان بکرد بر کلان تذرو
 خوشنده قهری و بلبل زسرو
 ازین پس کنون تا به بس روزگار
 شود چون بهشت آن لب جویبار
 پري چهره بيني همه دشت و گوه
 بهر سو بشادي نشسته گروه
 منیژه گجا دخت افراسياب
 درخشان کند باغ چون افتاب
 ستاره دوم دختر کي نشين
 همه با کنزان و با افرين

* From Ferdusi.

بیاراید آن دشت دخت کزین
ستاره زند بر کل و یاسمین
همه دخت ترکان پوشیده روی
همه سروقد و همه مشکبوی
همه رخ پر از کل چشم پر ز خواب
همه لب پر از می بیوی کلاب
اگر ما بنزدیک آن چشنگاه
شویم و بتازیم یک روزه راه
بگیریم از ایشان پری چهره چند
بنزدیک خسرو بریم ارجمند

چو شاه جهاندار بنمود روی
زمینرا ببوسید و شد پیش اوی
منوچهر برخواست از تخت عاج
زیاقوت و پیروزه بر سرش تاج
بپرسید بسیار و بنواختش
بر خویش بر تخت بنشاختش
و زان کرکساران و جنک اوران
و زان نره دیوان مازندران
بپرسید بسیار و تیار خورد
سپهد یکایک همه یار کرد

که شادان بزي شاه تا جاودان
 زجان تو کوته بد بدکبان
 برقم بدان شهر دیوان نر
 چه دیوان که شیران پر خاشخ
 زاسبان تازی تکاورتر اند
 زکردان ایران دلورتر اند
 سپاهي که سکسار خوانند شان
 پلنکان جنکي کبانند شان
 زمن چون بدیشان رسید آکهي
 زآواز من مغز شان شد تهی
 بشهر اندرون نعره برداشتند
 و زانپس همه شهر بکداشتند
 سپه جنب جنبان شد و روز تار
 پس اندر فراز آمد و پیش غار
 درافتاد ترس اندرین لشکر
 پذیرم که تیار آن چون خورم
 چو هفتصد مني گرز برداشتم
 سپاهي بران مرز نکداشتتم
 هیرقم و کوقتم مغز شان
 تهی کردم از پیکر نغز شان
 نبیره جهاندار سلم سترک
 به پیش اندر آمد بکردار کرک

جهانجوي را نام گرکوي بود
يکي سرو بالا جهانجوي بود
ببادر هم از تخم ضحاک بود
سر سر کشان پيش او خاک بود
چو برخواست از لشکر کش کرد
رخ نامداران ما کشت زرد
من اين گرز يکزخم برداشتم
سپهرا هم انجاي بکذاشتم
خروشي برآورد اسبم چو پيل
زمين شد پريشان چو دريائي نيل
دل آمد سپهرا همه باز جاي
سراسر سوي رزم کردند راي
چو بشنيد گرکوي، آواز من
چنان زخم کويال سرباز من
بيامد بنزدیک من رزم ساز
چو پيل دمان با کهند دراز
مرا خواست کارد بخم کهند
چو ديدم خميدم براه کزند
کمان کياني گرفتم به چنگ
به پيکان پولاد و تير خدنگ
عقاب دلاور بر انکيختم
چو آتش بر او تير ميربختم

کمانم چنان بد که سندان سرش
 بشد دوخته مغز با مغزش
 نکه کردم از کرد چون پیل مست
 در آمد یکی تیغ هندی بدست
 چنان آمدم شهریارا کسان
 گزو کوه زنه‌ار خواهد بجان
 وی اندر شتاب و من اندر درنگ
 هبی جستیش تا کی آید بچنگ
 چو آمد که مرد جنکی فراز
 من از جرعه چنگال کردم دراز
 گرفتم کبر بند مرد دلیر
 ز زین بر کسستم بگردار شیر
 بخاکش فکندم چو پیل ژبان
 زدم تیغ هندی و را بر میان
 چو افکنده شد شاه از ینگونه خوار
 سپه روی برکاشت از کارزار
 نشیب و فراز و بیابان و کوه
 بهر سو شدند انجمن هم گروه
 سوار و پیاده ده و دو هزار
 فکنده در آمد درانجا شهرار
 بشاهی و شهری و جنکی سوار
 ههانا که بودند سیصد هزار

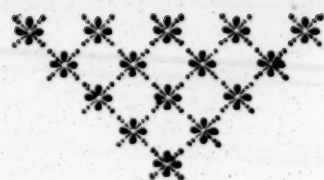
چه سنجد بداندیش با بخت تو
 به پیش پرستنده تخت تو
 چو بشنید گفتار سالار شاه
 بر افراخت بر ماه فرخ کلاه
 می و مجلس آراست شد شادمان
 جهان پاک دید از بد بدکمان

گرم بین بنزدیک شاه فقیر
 بکوی و زکفتار حق وامگیر
 نه نیکو بود حق نهان داشتن
 بخاشاک ایمان بر انباشتن
 بشیری به از شهریار چنین
 که نه کیش دارد نه آیین نه دین
 خرد نیست مر شاه محبود را
 که بینم دلش مانع جود را
 پرستار زاده نیاید بکار
 اگر چند باشد پدر شهریار
 سر ناسزایان بر افراشتن
 بود خاک در دیده انباشتن

سر رشته خویش کم کردن است
 بجیب اندرون مار پروردن است
 درختی که تلخ است اورا سرشت
 گرش در نشانی بباغ بهشت
 گر از جوی خلدش بهنکام آب
 به بیخ انکبین ریزی و شهد ناب
 سرانجام کوهی بکار آورده
 همان میوه تلخ بار آورد
 وگر بیضه زاغ طلعت سرشت
 نهی زیر طاوس باغ بهشت
 بهنکام آن بیضه پروردنش
 زانجیر جنت دهی ارزنش
 دهی آبش از چشمه سلسبیل
 در آن بیضه دم در دهد جبریل
 همان آورد بیضه زاغ زاغ
 برد رنج بیهوده طاوس باغ
 وگر افعی را ز راهش دهی
 میان کل آرامگاهش دهی
 بکامش اگر رشته جان کنی
 وگر شربتش ز آب حیوان کنی
 نکرد بدین ترتیب یار تو
 کند عاقبت زهر در کار تو

وگر بچه جغد را باغبان
زویرانه آرد سوي بوستان
نشیمن کند شب نهال گلش
سحرکه دهد جلوه بر سنبلش
چو روزي پروبال پیدا کند
هــبـان کنج ویرانه ماوي کند
حدیث پیـبر نکشتست رد
شود هر شي راجع اصل خود
بعنبر فروشان اگر بگذري
شود جامه تو هـبه عنبري
وگر بگذري نزد انکشت کر
ازو جز سیاهی نه یابی دگر
زید کوهراں بد نباشد عجب
سیاهی نشاید بریدن زشب
به نا پاک زاده ندارید آمید
که زنگی به شستن نکرد سپید
جهاندارا کر پاک و نامي بدی
دربین راه دانش کرامی بدی
شنیدی چو زینگونه رای سخن
زآیین شاهان و رسم کهن
نکشتي چنین روزگار تباه
دگر گونه کردی بکارم نگاه

ایا شاه محبوب کشور کشای
زمن کر نترسی بترس از خدای
خزیدی چرا خاطر تیز من
نترسیدی از تیغ خون ریز من



* صبا اکر کذري افتدت بکشور دوست
 بیار نفعه از کیسوی معنبر دوست
 بجان او که من از شکر جان بر افشانم
 اکر بسوی من آری بیامی از بر دوست
 اکر چنانچه در آن حضرتت نباشد بار
 بدین دو دیده بیاور غباری از در دوست
 من کدا و تهنای وصل او هیئات
 کجا بچشم به بینم خیال منظر دوست
 دل صنوبریم همچو بید لرزانست
 زحسرت قد و بالای چو صنوبر دوست
 اکر چه دوست بچیزی نمیخرد مارا
 بعالی نغروشم موی از سر دوست
 چه باشد ار شود از بند غم دلش آزاد
 چو هست حافظ خوش خوان غلام و چاکر دوست

چو آفتاب می از مشرق پیاله برآید
 زباغ عارض ساقی هزار لاله برآید
 نسیم در بر کل بشکند کلاله سنبل
 چو از میان چمن بوی آن کلاله برآید

* From Hafez.

شکایت شب هجران به آن شکایتهاست
 که شبه زبانش بصد رساله برآید
 کرت چو نوح نبی صبر هست در غم طوفان
 بلا بکردن و کام هزار ساله برآید
 بسعی خود نتوان برد کوهی مقصود
 خیال تست که این کار بیحواله برآید
 زکرد خوان فلک کو طمع چه میداری
 که بیملالت صد غصه یکنواله برآید
 نسیم زلفت اگر بگذرد بتربت حافظ
 زخاک کالبدش صد هزار ناله برآید

ساقیا ساغر شراب بیار
 یکدو ساغر شراب ناب بیار
 داروی درد عشق یعنی می
 کوست درمان شیخ و شاب بیار
 آفتابست و ماه باده و جام
 در میان مه آفتاب بیار
 بزن این آتش مرا آبی
 یعنی آن آتش چو آب بیار
 کل اگر رفت کو بشادی رو
 باده ناب چون کلاب بیار

غلغل بلبل ار نماند رواست
 غلغل شیشه شراب بیار
 غم دوران مخور که رفت برفت
 نغمه بربط و ریاب بیار
 وصل او جز بخواب نتوان دید
 داروی کاوست اصل خواب بیار
 گرچه مستم چه چاره جام دگر
 تا بکلی شوم خراب بیار
 یکدنو رطل کران بحافظ ده
 گر کناهست و کر صواب بیار

ای همه شکل تو مطبوع و همه جای تو خوش
 دلم از عشوه شیرین شکر خای تو خوش
 همچو کلبرک طری بوده وجود تو لطیف
 همچو سرو چمن خلد سراپای تو خوش
 شیوه و ناز تو شیرین خط و خال تو ملیح
 چشم و ابروی تو زیبا قد و بالای تو خوش
 هم کستن خیالم ز تو پر نقش و نگار
 هم مشام دلم از زلف سمن ساي تو خوش
 در ره عشق ز سیلاب بلا نیست گذار
 کرده ام خاطر خود را تماشای تو خوش

پیش چشم تو بهیمر که دران بیباری
 میکند درد مرا از رخ زیبای تو خوش
 در بیابان طلب کرچه زهر سو خطرست
 میروند حافظ مسکین بتهنای تو خوش

بیا که می شنوم بوی جان از آن عارض
 که یافتم دل خود را نشان از آن عارض
 معانی که ز حوران بشرح میگویند
 ز حسن و لطف پرسبی بیان از آن عارض
 گرفته نافه چین بوی مشک از آن کیدسو
 کلاب یافته بوی چنان از آن عارض
 بکل بماند فرو سرو ناز از آن قامت
 خجل شدست کل گلستان از آن عارض
 بشرم رفت کل یاسمین از آن اندام
 بخون نشست دل ارغوان از آن عارض
 زهر روی تو خورشید کشت غرق عرق
 قرار کرد مه آسمان از آن عارض
 ز نظم دلکش حافظ چکید آب حیات
 چنانچه خوی شده خون چکان از آن عارض

اي باد شميم يار داري
زان تحفه مشكبار داري
زنهار مكن دراز دستي
با طره او چكار داري
اي كل تو گجا و روي زيباش
او مشك و تو خاربار داري
ريحان تو گجا و خط سبزش
او تازه و تو غبار داري
نركس تو گجا و چشم مستش
او سرخوش و تو خاربار داري
اي سرو تو با قد بلندش
در باغ چه اعتبار داري
اي عقل تو با وجود عشقش
در دست چه اختيار داري
روزي برسي بوصول حافظ
گر طاقت انتظار داري

CONCLUSION OF THE EXTRACTS.

PART III.

A

VOCABULARY:

PERSIAN AND ENGLISH.

A

AS there are a number of particles prefixed and affixed to words (as has been seen in the Grammar), these must first be analysed and separated, before their meaning can be found by the following Vocabulary.

THE PRINCIPAL PARTICLES

(*prefixed*)

ARE

- ال the Arabic article *the*.
 ب, or بي before verbs beginning with ا, the sign of the first future, or the imperative, and even frequently used in the perfect tense.
 ب (for به) the prep. *in, to, for, &c.*
 با *with*.
 بي *without*.
 ز (for از) *from, with, by, than*.
 ك (for كه) *who, which, what*.
 مي, or هي, signs of the present tense.
 م, or مي before verbs beginning with ا, the negative prefixed to imperatives.
 ن, or ني before verbs in ا, the common negative.

(*affixed*)

ARE

- م of *me, my*. (See Grammar, p. 24, l. 4.)
 ت of *thee, thy*. (See Grammar, p. 24, l. 5.)
 و of *him, her, it; or his, hers, its*.
 ان the plural of animate nouns.
 ها the plural of inanimate nouns.
 يا, or يا, the poetic vocative.
 را the sign of the dative and accusative cases.
 ي See Grammar, p. 48, l. 8, and p. 66, note 16.
 ست (for اشت) third pers. pref. of بودن.

V O C A B U L A R Y.



One of the imperatives,
and also the contract.
particip. of آمدن.

آب water; splendor; custom.

آباد a city; a habitation.

ابر upon, above, according to.

ابست a pregnant woman.

ابستن to bring forth, to lie-in.

ابش From آب, and ش (for
او).

a ابله a fool; simple, ignorant.

a ابو a father; having, or pos-
sessed of.

a ابوالفضل Abu'l'fazel (endow-
ed with excellence) proper
name.

ات (annexed to words) of thee,
thy.

آتش fire.

آتشین fiery.

آتش دان a fire-place, a fire-
side.

a اتفاق union, concord; for-
tune, chance.

a اثبات confirmation, affirmā-
tion.

a اثر a mark, sign; a history, fa-
ble.

a اجتناب shunning, flying from.

اجستن (imper. اج) to plant.

a اجل death; cause, reason;
gain; futurity; greater,
more excellent.

a احتراز abstaining from; dis-
pleased.

a احترام honour, respect.

احتياط care, caution.

a احزان care, grief.

a احسان a benefit, favour, gift.

a احفاد friends, companions.

a احوال states, affairs, accounts,
things, events.

a اخبار histories, tales, news.

a اختلاط confusion; conversa-
tion, friendship.

اختن (imper. اخ) to hang, sus-
pend, to draw (a sword).

a اختیار a choice, liberty.
 اختیار کردن to make choice.
 a آخر last, final; end; finally.
 آخر کار the last work; at length.
 a اخلاق people, nations; na-
 tures, talents, manners.
 a ادا payment, satisfaction.
 a ادب humanity, courtesy, po-
 liteness.
 a آدم man, mankind, Adam.
 آدمیان men, mortals.
 a اذ when; trouble, injury.
 آذر fire.
 اذر بیجان (the region of fire)
 Media.
 آوردن fee آر.
 آرا }
 آرای } fee آراستن.
 آراستن (imper. آرا or آرای) to
 adorn.
 آرام rest, peace; sleep.
 a ارباب possessors, masters, lords.
 ارج price, worth, honour.
 ارجمند rare, worthy, precious.
 آوردن fee ارد.
 اردشیر (strong lion) Artaxerxes.
 آرزو desire, wish, affection.
 ارکان columns, supports; no-
 bles.

ارم Irem.
 ارمیا Jeremiah.
 آری sec. perf. pot. mood, from
 آوردن.
 آری yes, also, likewise.
 از from, of, for, by, out of,
 with; than.
 آزاد free.
 آزاد کردن to set at liberty.
 آزادی liberty.
 آزار affliction, grief; afflicting.
 آزاردن } to hurt, offend, in-
 آزدن } jure.
 آزمودن (imp. آزمای) to try,
 to prove.
 آو (for) و comp. of از, and آزو.
 آژدر a dragon.
 آژدن to sew, to pierce; to dye.
 آسا like, resembling.
 آسا appeasing. (See آسودن).
 آسایش quiet, rest, peace.
 آسانی facility, ease.
 آسب } a horse; an endea-
 اسپ } vour.
 است third perf. present tense,
 from بودن, to be.
 استادن to stand.
 استان a threshold, entrance; the
 royal palace.

a استخفاف despising, con-
temning.

a استعداد skill, Genius, merit.

استفسار enquiring.

a استماع listening, hearing.

استوار firm, strong, brave.

استواری firmness, strength.

a استیلا victory, power.

a اسرار concealing: secrets.

اسرائیل Israel.

a اسلام the true faith among the
Mahomedans.

آسمان heaven.

آسمانی heavenly, celestial.

آسودن to rest.

a اسیر a captive, prisoner.

اش (annexed to words) of him.

a اشارت a sign, token, signal.

a اشتعال burning; conflagra-
tion.

a اشرار the wicked, rebelli-
ous.

a اشراف illustrious; nobles.

اشعیا Isaiah.

اشک a tear.

آشنای knowledge; friendship.

آشنایان (plur. of آشنا) friends.

آشوب disturbing.

آشوب (imp. آشوب) to disturb.

a اشیان }
a اشیانہ } a nest.

a اصحاب lords, possessors.

a اصيل firm, constant; noble.

a اصل a cause; root, origin;
race, birth, honour.

a اضطراب agitation, confusion.

a اطراف sides, coasts, environs.

a. p. اطفال wife; children, boys.

a اطلس smooth; the heavens.

a اطوار limits, confines; coun-
tries; actions.

a اظهار afternoons; proof, evi-
dence.

a اعتبار esteem, respect.

a اعتدال equity, justice; mo-
deration.

a اعتقاد }
a اعتقاد } faith, confidence.

اعذار excuses.

a اعزاز magnificence; respect.

a اعمال works, actions.

اغار moistening, wetting.

a اغاز a beginning.

آغوشتن to embrace, contain.

a افاق quarters of the heaven.

اقتاب the sun.

افتادن (imp. افت) to fall, happen.

افراختن (imp. افراز) to exalt.
afraz exalting, extolling.

افراسياب Afrafiab (prop. name).

افراشتن (imp. افرين) to extol.

افروختن (imp. افروز) to inflame.
afroz inflaming, burning.

افرين creating; praise, Glory.

افرايش abundance, increase.

افزودن (imp. افزاي) to add, increase.

افزون more, Greater; manifold.

افسوس vexation; derision; alas!

افشان dispersing, scattering.

افشاندن to disperse, scatter.

افعال actions: plur. of فعال.

a افعي a serpent, a viper.

a افق the horizon; excelling.

افكندن to throw, to cast.

a افلاطون Plato.

a افلاك the heavens.

a اقدام feet; care, study.

a اقرار assurance, promise.

a اقوال words, sayings, opinions.

a اكابر the rich; nobles.

اكاه intelligent, vigilant; a
messenger, news; care.

اكاهي knowledge; care.

اگر, or ار, if, notwithstanding.

اگرچه although, nevertheless.

اکنون now; therefore; but.

اكه intelligent, wise.

اكهي knowledge, wisdom.

a ال the Arabic article *the*.

a الا a benefit; but, still.

اقتدار, from ال and الاقتدار,
power; excellence.

الودن fee الاي.

الایش pollution, impurity.

a التجا flying for refuge.

a التماس praying, supplicating.

a الحان notes, sounds.

اخصوص fee اخصوص.

a القرآن reading; the Alcoran.

a الله God; the God.

a الم Grief, affliction.

الودن (imp. الاي) to pollute.

a الوس a thing, any thing: a
tribe.

a اله God; an eagle.

ام I am: from بودن.

ام after nouns in ۛ, it signifies
'of me, my.' See Gram-
mar, p. 24, l. 12.

اما but, however; nevertheless.

a امان safety; sincerity.

a امثال fables, proverbs.

آمدن (imp. آي or آ) to come,
to arrive.

امر a thing, business; a com-
mand.

امرا plural of امير.

امروز comp. of ام (for اين) and
روز, to-day.

سال comp. of ام and سال,
this year.

امشب this night.

اموز (imp. اموز) to teach;
to learn.

امور things, affairs, actions.

آموز learned, skilful; teaching.

اميز (imp. اميز) to mix;
interpose.

اميد hope, desire.

اميدوار hopeful, confident.

امير, or مير, a king, prince,
nobleman, Governor, leader.

اميري a principality.

اميز mixed, mixing.

ان that; he.

ان time; if; not.

انان those; the plur. of ان.

انبار that time; from ان & بار.

انبار barns, Granaries.

انباشتن (imp. انبار) to fill.

انتظار desire, expectation.

انتقال transporting, carrying.

انتقام revenge, vengeance.

انجا there; from ان and جا.

انجام the end; an accident;
grief.

انجمن a company, assembly.

انچنان thus, in this manner.

انچنانكه so that, in the same
way, like as.

انچه that which; whoever; be-
cause; when; whether.

انجير a fig.

انجيل an evangelist.

اند they are; from بودن.

انداختن (imp. انداز) to throw,
cast; to scatter.

انداز diffusing, scattering.

اندر in, into, within, upon.

اندرون within, internal; heart,
bowels.

اندرين amongst.

اندك little, few, small.

اندوز (imp. اندوز) to gain.

اندوي (imp. انداي) to be-
sinear.

اندوز Gaining, acquiring.

اندوه anxiety, Grief, care.

انديش thinking; thought.

اندیشیدن [imp. اندیش] to think.

انس mankind; society; custom.

انسان mankind; a Ghost.

است from ان and است.

انسو thither.

انشا beginning, creating; composing; a model or copy.

انصاف justice, moderation.

انعام a present, Gift.

انفاس breathings; voices, words, songs.

انقطاع rupture, separation.

انگاه then, at that time; afterwards.

انکار [imp. انکار] to think.

انکبین honey.

انکس he, that person.

انکسان those.

انکشت a coal; a finger.

انکور a Grape, raisin.

انکورک a little Grape.

انکه he who, that which.

انکه for انگاه.

انکیز [imp. انکیز] to excite, rouse.

انها plural of ان.

اني time; every-where; whence; wherefore; indeed.

او he, she, it.

اوا } a voice; fame, rumour.
اواز }

اوباشتن [imp. اوبار] to devour.

اوبار devouring, swallowing.

اور having, bringing; a bearer: from آوردن.

اورا dat. and acc. cases of او.

اوراق leaves: monies, riches.

اوردن [imp. اور or ار] to bring, bear, carry: to move: to put, or lay upon: to relate.

اورشلیم Jerufalem.

اورنک a throne, crown: dignity: a manufacturing village.

اورنکزیب [ornament of the throne] Aurengzebe.

اوست from او and است.

اوصاف qualities: titles: praises.

اوضاع Gestures, actions.

اوقتادن [imp. اوقت] to fall.

اول first, the beginning: formerly.

اولاد children, posterity.

اولین the ancients.

اوی fee اوي.

اویختن [imp. اویز] to hang,
suspend.

a اهالي inhabitants; possessors;
domestics.

a اهل people; a lord, master;
endowed with, possessed of.

اهن iron.

اهنکر a blacksmith.

اهو a vice, fault; a deer.

اي yes, ay; to wit; O!

آمدن fee اي

a ايا O! ho!

a ايثار presenting; chusing.

بودن fee اید

آمدن fee اید

ایران Iran; the kingdom of
Persia.

ایزد God.

ایزدی any thing bestowed for
God's sake.

ایستادن (imp. ایست) to stand,
remain.

ایشان they; plur. of او.

بودن pref. tense of ایم

a ایمان oaths; faith, religion.

a ایمین free, void of.

این this.

است and این for اینست

PART III.

اینجا here, in this place.

اینچنین thus, in this manner.

اینسو hither.

اینک behold! now; a trifle.

ایید from آمدن, or the old
verb اییدن.

ایین a custom, rite, law.

ایینه a mirror, looking-glass.

پ and ب

پ contracted for به; prefixed to
nouns, and also verbs.

با with, possessed of.

پا a foot; a footstep.

باب a gate, door; a chapter.

بابکان Babegan (prop. name).

باختن (imp. باز) to play; to
awake.

باختر زمین the west country.

باد be it, let it be; the wind,
gale.

پاداش revenge; a reward.

پادشاه a monarch, king, prince.

پادشاهانه royal, royally.

پادشاهی a kingdom; monar-
chy.

پادشاهیم comp. of پادشاه and
ایم.

C

باده wine.
 بار a load; a time, once.
 باران rain.
 پارسي a Persian.
 باري one time, once.
 باز again.
 باختن fee باز.
 بازار a market.
 بازاری mercantile.
 باز کردن to bring back.
 بازو the arm; strength.
 پاس a guard, sentinel.
 پاسبان a guard.
 باسق tall.
 باشا a governor.
 باغ a garden, vineyard.
 باغبان a gardener.
 باغستان a vineyard.
 باقاي permanent, durable.
 پاک Pure, innocent, clean.
 پاکيزه Pure, lovely.
 بال an arm; a wing.
 بالا above; high, exalted.
 بالا خانه an upper chamber.
 بالا fee بالاي.
 بالکلیله entirely, wholly.
 بان comp. of ب and ان.
 بانک a voice, sound, clamour.

اولي comp. of ب and اولي a
 پاي a foot.
 پاي بند a fetter; deceit.
 پاي ت comp. of پاي and ت, for
 pron. تو.
 بايد it is necessary.
 بایستن (imp. بای) to be neces-
 sary.
 پایستن to wait, expect.
 بایستن بباید from
 بودن fee ببوید.
 بچه an infant, a child.
 بچه why? wherefore?
 بجهت because, for.
 بخت fortune, Prosperity.
 بخشیدن (imp. بخش) to give.
 بد bad, wicked.
 داشتن fee بدارم.
 بدان comp. of ب, and pron. ان.
 دانستن fee بدان.
 بد اندیش malignant, malicious.
 بد بخت bad fortune.
 بدخو vicious, wicked.
 پدر a father.
 بدر without, out of doors.
 بدر کردن to drive out, expel.
 بدره the weight of 10,000 dir-
 hems.

بدکار iniquitous, villainous.

بدکبان malevolent, suspicious.

بدکو a slanderer.

بدن the body; dignity; reputation.

بدو comp. of ب and و, for او.

بدده imper. of دادن.

ا. پ. بدی the first; a Prince; depravity.

پدید open, public; openly.

بدین corpulent.

دین comp. of ب and دین.

بدیهه impetuosity of temper.

پذیرفتن (imp. پذیر) to accept, receive.

پر full.

بر above, on, before, in, into.

بر the bosom.

بر imperat. and Participle, from بردن.

برادر a brother.

برار Peace, concord.

برار imper. and Participle, from بر آوردن.

برافراشتن to exalt, erect.

برافروختن to kindle, enflame.

برای for, because of.

بربستن to prepare, get ready.

بربط a harp or lute.

برت a garter; a guide; a hatchet.

پرتو a ray, light, splendor.

برخاستن to raise; to stir up, excite.

برخیزیدن to rise.

بردار (imp. بردار) to exalt, raise.

بردن (imp. بر) to bear, bring, carry, lead.

پرده a veil, curtain, tapestry.

پرده‌داری the veil-holder, a chamberlain.

بردیوار mirthful, jovial.

پرس } Particip. from پرسیدن.
پرسا }
پرسان }

پرسیدن (imp. پرس) to ask.

پرستار a servant, slave.

پرستاری servitude.

پرستنده a worshipper, adorer.

پرسش a question.

برسنکی a counterpoise.

برک a leaf; arms; Power; Provision (for soldiers or travellers).

برکت abundance, Prosperity.

بر کردن to tear up by the root.
 پر کردن to fill.
 بر گرفتن to seize; to bring,
 bear.
 بر کشتن to retire, return.
 برکي one leaf, &c.
 بر گرفتن imper. of برگیر
 a برم vexation, fatigue, labor.
 برنج rice.
 رنجیدن from برنج.
 بر نشستن to mount a horse; to
 ascend.
 پرنیان filken garments.
 رفتن imper. of برو.
 پروانه a butterfly, moth.
 پروردن to nourish, educate.
 پرورش education.
 پرورست comp. of بر and و (for
 است), and او.
 پروستان People of the same re-
 ligion or society.
 پروبال comp. of پر and وبال.
 پروین the Pleiades; Pearls.
 برهه fee رهي.
 پرهیز abstinence.
 پرهیزکار abstinent, chaste.
 پري a good genius; a fairy; an-
 gel; from پریدن.

بري remote, absent; clear, in-
 nocent.
 پري روي angel-faced.
 پریدن to fly in the air.
 بریدن to send a messenger; to
 cut, divide.
 پريشان dispersed, scattered.
 پريشاني dispersion, scattered
 state.
 ابريم a wreath of two colours.
 ابرين comp. of بر and اين.
 بزرگ great, Powerful.
 بزرگي strength, grandeur.
 بزم a banquet; society.
 بزن a harrow.
 بزن comp. of ب and زن.
 بزه a sin, a crime; the sign Ca-
 pricorn.
 بزه کار } a finner, a criminal.
 بزه مند }
 بزي imp. of زیستن.
 بزیدن to blow (as the wind).
 پس after, then, finally, but,
 however, moreover, for this
 reason; the latter part.
 بس only; enough; many; yes,
 certainly.
 بسامان a good, just man.
 بسودن fee بسایند.

بست twenty; also fee بستن.
 پست humble; base, covetous.
 بستان imper. of ستاندن.
 بستان a breast; a flower-garden.
 پستان the most humble; the basest, lowest.
 بستاني a gardener.
 پستر a bed, pillow.
 بستن to bind, chain; oblige.
 پسر a son, a boy.
 بسم الله الرحمن الرحيم in the name of God the Compassionate, the Merciful: (Usually prefixed to every Arabic, Persian, or Turkish book).
 پسند approbation; grateful, excellent; admiring.
 پسندیدن to approve, praise.
 بسوي towards; from ب and سوي.
 بسي many.
 بسيار many, much.
 بسياري abundance.
 پش (پيش) before.
 پشكش a present.

PART III.

پشن a field of action celebrated for a battle.
 شنفتن imp. of بشنو.
 پشيباني repentance.
 بعد از ان afterwards, after that.
 بعدر moving.
 عذر fee بعدر.
 عز fee بعز.
 بعيد absent, distant.
 بغل flow; the arm-pit; a mule.
 غل fee بغل.
 بغم an obscure speech; also غم fee.
 بغير without, besides, except.
 بقا firmness, duration.
 بقدر with regard to, as to.
 بكار unmarried; fee كار.
 بكامت dumb.
 بكجا whither; comp. of به, جا, and كه.
 بكرات pulleys.
 بكشتن to lean towards, to incline; also fee كشتن.
 بكو imper. of گفتن.
 بكوي fec. perf. fut. of گفتن; also fee كوي.

D

بل but, however.

a بلا without; beyond; calamity, evil.

پلاس the upper garment of a dervise; coarse cloth.

a بلاعت a common shore.

a بلاغت eloquence.

بلبل a nightingale.

بلک } but, however, perhaps.
بلکہ }

a بلند high, elevated, tall.

پلنک a tiger, a leopard.

a بن a son.

بنابرین so that, because, therefore.

a بنات daughters.

بنام renowned, famous.

پناه an asylum, refuge, protection.

پنج five.

پنجاه fifty.

پنجاهم the fiftieth.

پنجم the fifth.

پند counsel, advice; doctrine, rite.

بند a band, chain, fetter.

پنداشتن (پندار imp.) to think, consider.

بندکان servants, slaves.

بندگی servitude, slavery.

بنده bound; a slave.

نشستن fee بنشینم.

پنک a bunch of dates; a stick; a window; morning.

بنو sons, posterity.

پنهان hidden, concealed.

پنهانی a secret.

a بني sons.

بنیاد a foundation, basis.

بو fragrance, perfume.

بودن to be, become, exist.

بوس a kiss, a buss; an evil.

بوستان a flower-garden; from بوستان and بو.

پوش a veil, a mantle.

پوشیدن to cover, clothe.

بوی odour, perfume; hope, desire.

به to, in.

به good, better.

بہادر brave, valiant; a hero.

بهار spring.

بہاری vernal.

بہر all, every one.

بہر for, because.

بہرام کور Behram Gur (prop. name).

سو and بهر comp. of بهرسو

بهشت Paradise.

پهلو the breast; strength; war-like.

پهلوان a hero, champion.

پهلوي an ancient Persian.

بهم together.

پهنای latitude, breadth.

بی without; in compound, equivalent to the English particles, *in, im, ir, un, &c.*

پی a foot; a footstep; because, for.

بیامدن imp. of بیا.

بیابان uncultivated; a desert.

پیاده a footman, foot-soldier.

اراستن fee بیاراید.

پیاله a cup, a goblet.

پیامدن to enter, walk in.

پیام news.

پیامبر a messenger; a prophet; from پیام and بر.

بیان an explanation, proof.

اوردن fee بیاور.

بیاید imper. and fut. of بیا.

بیکری poverty.

بیتاحم Bethlehem.

بیخ a root, origin.

پیختن to take prisoner.

بید ruin; besides, except; because; a willow.

پیدا openly, manifestly; a publication; invention.

بیدار waking, attentive.

بیدل heartless, dispirited, cowardly.

پیر an old man.

پیراستن to adorn, embellish.

پیرامون a circuit; about, around; environs.

پیراهن a shirt, a shift.

بیرون without, out of doors.

بیست twenty.

پیش before.

بیش more, greater.

پیشاپیش equally, right before.

پیشتر before, prior.

بیشه a forest; revenge; contumacy.

بیع commerce; a merchant.

پیغام fame, news; an embassy.

پیغامبر a prophet, messenger.

بیقراری inconstancy.

بیک fee ب and یک.

بیکان an arrow, spear, dart.

بیگانگی the being incognito.

بیگانه unknown, a stranger.

پیکر the face, form.

بیگناهی innocence.

پیل an elephant.

بیم fear; danger.

بیماری disease, sickness.

پیامبر an apostle, angel.

بین imper. of دیدن.

بینا seeing, clear-sighted; particip. of دیدن.

پیوستن (imp. پیوند) to join, bind, connect.

بیهوده vain, foolish.

ت

تا to, until, that, so that.

تا آنکه until that.

تاب from تافتن; inflaming; heat; light.

تابوت a coffin, bier.

تاج a crown.

تاجدار wearing a crown, a king.

تاچک a little crown; Persia (so called by the Tartars).

تار the top; a thread; darkness; a cloud; once.

تاراج spoil, plunder.

تاریخ a history, chronicle.

تاریک dark, obscure.

تاریکی darkness.

تازیدن (imp. تاز) to run; to rush upon, assault.

تازه fresh, tender, young.

تازی from تازیدن.

تازی an Arabian, Arabic; a greyhound.

تافتن (imp. تاب) to burn, heat; to shine.

تامل consideration, thought.

تان (poet. for شما) you, your.

تایید assistance, help.

تاییدن to resemble.

تباه putrefaction; injury; bad.

تبیره a drum; a flute; in pieces.

تجاور neighbouring.

تجاهل pretended ignorance.

تجرب a experience; a proof.

تحسین approbation, applause.

تحفه a present; elegant, rare.

تحمل Patience.

تخت a throne; the capitol.

تختگاه the royal residence.

a تخلص pure, preserved from evil.

a تخم a boundary; feed.

a تدارك provision, caution; possessing.

تدبير order; deliberation.

تذرو a cock-pheasant.

ترا to thee, thee.

تربيت education; correction.

ترتيب order arrangement.

ترحم pity, compassion.

ترسانیدن to frighten, terrify.

ترسیدن (imp. ترس) to fear.

• ترک a Turk; a beautiful young man or woman; a plunderer, a barbarian; forsaking.

تره garden herbs.

تزوک an institute, injunction, order.

است and تو comp. of تست.

تسليم saluting; benediction.

تشنك an iron instrument, used by carpenters, &c.

تشنگي thirst.

a تصنيف invention, composition.

a تعاقب successive.

a تعالي raising; most high, omnipotent.

a تعجيل haste.

a تعدي cruelty, oppression.

تعريف assertion; explanation.

تعظيم respect, honor.

تعلق Parentage; friendship.

تعليق suspension; hanging; the Persian characters used in their manuscript books.

تعين visibility; conspicuous.

تغافل carelessness; feigning negligence.

تفحص investigation, enquiry.

تفرج recreation, relaxation.

تفسير explanation.

تقدير predestination, fate.

تقريب approaching; probability; pretence.

تقي pious; Piety; abstinence.

تك one, alone; quiet; only; like.

تكاور swift, running forward.

تلخ bitter; bitterly.

تلخي bitterness.

a تم finis; the end.

تهاشا an entertainment; diversion.

تہام entire, compleat; the end;
the mob.

تہتع use, enjoyment.

تہشیت Promotion.

ا تہنا wishing, praying.

تہنات }
تہنای } a wish, Prayer.
تہنی }

ا تہیز discerned, broken, separated.

تن the body, person; this, that;
alike; a companion.

تنا inhabitants.

تنش comp. of تن, and ش, for
او.

ا تنعیم bestowing abundance.

تنغم reading low.

تنک a strait, a defile; difficult;
scarce.

تنکری God.

تنکی difficulties; anguish.

تو thou; a fold.

توارینخ (plur. of تاریخ) histories.

توان it is possible; power.

توانا powerful, omnipotent.

توانایی Power, omnipotence.

توانستن to be powerful.

توانکر rich, powerful.

توانکری riches, fortune.

توبہ repentance.

توحید unity; single.

تودہ a hillock, mound.

توران Turan.

تورہ stupid, lazy.

توکتیش Tuktumash.

ا توقع begging, praying.

ا توکل resignation, dependance
on God.

تہی vain, empty; variety.

تیر an arrow; chance; dark.

تیغ a sword, scimitar.

تیمار infirmity, sickness; care.

ث

ا ثانی the second.

ا ثبات Permanency, firmness,
constancy.

ثروت opulence; multitude.

ثری rich; moist; moisture;
dust; tomb.

ثریا moist earth.

ثمین valuable; the eighth part.

ج and چ

جا a Place.

چارہ a remedy; a manner, method.

جارية a girl, female slave.

چاك a fissure; rent, torn.

حالاك ingenious; swift, nimble.

جالينوس Galen the Physician.

جام a cup, goblet.

جامه a garment, robe; a bed.

جان the soul, spirit, mind.

ا جانب a part, side; foreign; scorn.

جانغشان comp. of جان and فشان.

جانور a wild-boar; an animal.

جاودان } eternal; divine;
جاوداني } perpetually.
خاويد }

جاه dignity, grandeur; fortune.

چاه a well, Pit.

جاهل an idiot, ignorant man.

جاي a place.

جايكاه an habitation, dwelling.

جبريل Gabriel (arch-angel).

جته Jitth.

جد a grandfather, ancestor; dignity; riches; industry.

جدا separate; clearly; in earnest.

جدي common good; general, universal.

چه the oblique case of چرا

جراحت a wound.

چراغ a lamp, light; a client.

جرمه a grey horse.

جريمة a crime, fault; a fine.

جز besides, except.

جزا a reward, recompense.

جزو a part, a few.

جستن (imp. جو) to search, enquire.

جستن (imp. جه) to leap.

چشم the eye: hope: a charm: a cup.

چشبه a fountain.

چشنكاه a banqueting-house: a dining-room.

چشيدن (imp. چش) to taste.

جغدان an owl.

جفا trouble: injury.

جفتن to be inclined: to understand.

چكار comp. of چه and كار.

جگر the heart, liver.

چكيدن to drop, flow.

جل the handle, hilt.

جلد striking: hard, severe: quick: strength: a skin: a volume.

جلوه splendor: the nuptial bed.
 جليل great, illustrious: Galilee.
 جماعت a crowd, body: an assembly, council.
 جمال beauty, elegance.
 جمع a collection, assembly.
 جمله the sum, whole, total.
 چمن orchards, fruit-gardens: Parterres.
 جمیع assembled: an army: all.
 جميل beautiful, elegant: good.
 چنانکه so that, thus.
 جنب a side: a tract of country.
 چند how much or many? many: a great number.
 حندان many, numbers, more.
 چند بار how often?
 چند کاه several times.
 جنگ war, battle.
 چنگ a harp, lute.
 چنگال the fingers, claws, talons.
 جنگل a forest, thicket: desert.
 جنون fury, Phrensy: darkness.
 چنین thus, in this manner.
 چو when: then: thus.
 جو imp. of جستن: to seek.

جواب an answer: a word: a speech.
 جواد liberal, beneficent: thirsty.
 جوان a young man, a boy.
 جوانمردی bravery, generosity.
 جوانی youth: one young man: the young man.
 چوپ a staff, rod.
 چوپان a shepherd.
 جود liberal: plentiful: rain.
 جور injustice, violence.
 جوشن a cuirass: the heart.
 چون how? as if: manner: because: since: when.
 چنان just as if.
 جوییدن from جوی.
 جویبار a river, bank of a river.
 جوینی Jouîni (name of a Persian author).
 جوییدن (جوي) imp. and part. to desire, ask, wish.
 جه imp. and partic. of جستن: to leap.
 چه what, which.
 چهار four.
 چهارم the fourth.
 جهان the world.
 جهاندار possessing the world.

a جهت a side; manner; reason.
 چهره the face, air; a youth.
 چه گونه how? of what kind.
 اچهل ignorance; the ignorant.
 جهودي a Jew.
 اچیب the breast of a garment; a pocket.
 چیدن (imp. چین) to gather, to pluck.
 چیز a thing, any thing.
 چیزی one thing; nothing.
 است چه and چیست comp. of
 چین China; a fold or plait; gathering; from چیدن.

ح

حابش an Abyffinian.
 حاجت poverty, necessity; occasion; hope.
 حادثه a novelty; accident.
 حاسد envious; an enemy.
 حاصل produce; profit; end; fruits.
 حافظ a Guardian; Governor; name of a celebrated Persian poet.
 حال state, condition; an affair.

PART III.

احبس imprisonment; a prison.
 حد a boundary; strength; power; rage; help.
 حديث new, newly made.
 حرکت an action, conduct.
 حرمت prohibiting; sacred; dignity; reverence.
 حزم binding; vigilant; industry.
 حسرت grief; impatience; ambition.
 حسن beautiful; beauty; Goodness.
 حسنا a beautiful woman.
 حسنة a good work, a benefit.
 حصه a lot, portion, part.
 حضرت dignity, majesty; power.
 حضرت comp. of حضرت, and تو for ت.
 حق just, true; truth.
 حقا really, truly.
 حقارت baseness, vileness.
 حقیر base, mean.
 حقیقت truth, sincerity.
 حکایت a history, narrative.
 حکم a prince, governor; knowledge, wisdom.

F

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 چیزی one thing; nothing.
 چیست comp. of چه and است.
 چین China; a fold or plait; gathering; from چیدن.

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 حکم a prince, governor; knowledge, wisdom.

F

a حکبا philosophers, physicians.
 a حکبت wisdom, knowledge.
 a حل solution, loosing.
 a حلال lawful.
 حلالی marriage.
 a حبال a porter.
 a حمام a bath.
 a حمامی a bagnio-keeper.
 a حمد praise.
 a حمیده praised, glorious.
 a حوال round about, a circle.
 a حوالی environs.
 a حوایج things, affairs.
 a حوران confounded.
 a حوری a virgin of Paradise.
 a حیات life; a porch.
 a حیاک weaving; a weaver.
 a خیال shifting a fiddle.
 a حیق furrounding, girding.
 حیل virtue; fraud, deceit.
 a حیوان an animal, a brute.

خ

a خاتم a ring, a seal.
 خاتم طای Khatem Tai (prop.
 name).
 خار a thorn.
 خاربار bearing thorns: afflicted.

خاری affliction.
 خاستن to rise, get up.
 خاشاک chip; leaves; vile.
 a خاص pure, excellent; noble.
 a خاطر the heart, mind, affec-
 tion.
 خاک earth, dust.
 خاکی earthen, terrestrial.
 خاموش silent, dumb.
 خان an inn; a Governor; a
 judge of a small town.
 خانگی domestic.
 خانه a house, dwelling.
 a خبر news, report, story.
 ختن Khoten; Tartary.
 a خجل modest, bashful.
 a خجلت bashfulness.
 خدا God.
 a خدمات service, employment.
 خداوند a king, lord; possessor.
 خداوندی dominion; regal.
 خدای God.
 خدایی divinity; divine.
 a خدشه excoriating: a mark.
 a خدمت service, employment.
 خدنک a white poplar; a pop-
 lar bow or arrow.
 خراب ruin.

a خرابات devastations; a tavern; brothel.

a خرابه devastation; ruined.

a خراسان Khorasan.

خرام good news; a beautiful woman.

خرامان walking pompously, strutting.

a خریل a foolish or old woman.

خرد judgment; small; young.

خردمند wife, intelligent.

a خرقة cutting; a patch, rag.

خرم chearful; pleasant.

خرما a date.

خرمابن a palm-tree.

خروشدن to be warm; inflamed with love, anger, &c.

خروشی an assault; lamentation.

خریدن to buy, receive.

خریدار buying, a buyer.

خران the autumn.

خزیدن creeping, walking flow.

خستن to wound, pierce; to be ill; to fear.

خسرو Khosru, a royal surname in Persia.

خسیدن to become old; to moisten; be afraid.

خشم anger, rage.

خشناک passionate, furious.

a خصم an antagonist, adversary.

a خط a line, stripe; a letter, writing.

a خطا a sin, crime, error.

a خطر moving, striking; dignity: danger: fortune.

خفتن to sleep, lie down.

a خلاص liberation: liberty: a favour.

a خلاف contradiction: repugnant: a lie.

a خلد the mind, heart: eternity: Paradise.

a خلعت } a robe of honor.
a خلعة }

a خلق creation: people, a nation.

a خلل disturbance, disorder, injury.

a خلیفه an emperor, king: a successor of Mahomed.

خم curled: a ringlet: a drum.

a خمار a veil or head-dress: head-ach: a vintner, a drunkard.

a خمر covering, hiding: wine.

خبيدن to be crooked, to be
clear, to be celebrated.

خندان smiling, delightful.

خنک a grey horse: happy, for-
tunate: moderate.

خو ivy, a branch: habit: hun-
ger.

خواب sleep; kindred.

خواب خا } a bed.
خواب کاه }

خواجه a man of distinction, a
doctor, teacher,

خوار contemptible, abject.

خوارزم Khorasmia.

خواستن (imp. خواه) to desire,
wish, require.

خواست a petition, request.

خواستار a petitioner.

خوان a deceiver, a traitor: a
reader.

خواندن (imp. خوان) to read,
to invite, to sing.

خواندگی reading, invocation.

خواه wishing, desiring: desire.

خواهیدن (imp. خواه) to peti-
tion, intercede.

خوب beautiful, elegant.

خوب روی having a beautiful
face.

خود himself, his: herself, hers:
self.

خور mean. abject.

خورد meat, victuals.

خوردار a servant.

خوردن to eat, drink: to take:
suffer.

خوردنی provisions.

خورده eaten: an eater: afflict-
ed.

خورشید the sun.

خوش sweet, good, lovely: true,
proper.

خوشبوی fragrant.

خوشدل chearful, happy.

خوشی excellence: comfort,
pleasure.

اخص blind.

اخص passing a river: resolv-
ing.

خون blood.

خون ریز blood-shedding: a ty-
rant.

خوی custom, disposition.

خویش } خود.
خویشستن }

خویشان relations.

اخیال a vision: imagination:
vain.

a **خيبت** disappointed, hopeless.
 a **خيت** exclaiming.
 a **خير** good; riches; indigent,
 desperate.
خيري the inner apartments;
 indigence.
خير rising; a leap; from.
خيزيدن to rise, leap.
 a **خيه** a tent, pavilion; a
 shade.

د

داد he gave; a gift; justice.
دادن (imp. ده) to give.
 a **دار** a house, a city; Paradise.
دار possessing; a lord, master;
 from داشتن.
دارا } Darius; a sovereign.
داراب }
دارو a medicine, a remedy.
داري (2d person present, from
 داشتن) thou hast; a court,
 palace.
داشتن (imp. دار) to have,
 hold.
داغ a wound, scar.
دام a snare, trap.
دامن the skirt, border, breast.

PART III.

دان a vessel, sheath.
دان knowing, intelligent.
دانا learned, wise.
دانستن (imp. دان) to know.
دانش science, knowledge.
دانشمند learned; a doctor.
دانه knowledge.
داود David.
داوري empire.
دجله the river Tigris.
دخت a daughter, virgin; pow-
 er.
دختر a daughter, girl.
دخترک a little girl.
در a gate; in, into, on, upon,
 above, for, to, about, accord-
 ing to, by.
در pearls.
دراز long.
دراز دستي violence, oppres-
 sion.
در آمدن to enter; to happen.
دران a fox.
در اویز (imp. در آویختن) to
 suspend; to provoke.
دربان a porter.
درت flowing; raining; a large
 pearl.

G

درت comp. of در, and ت for تو.

درخت a tree, a plant.

درخشان shining, flashing.

درخواستن to request, ask.

درد grief, pain: dregs.

دردمند poor, afflicted.

درست entire, compleat.

درشتي feverity, fierceness.

درگاه the king's court; a gate, door.

درگذاردن from درگذار.

(درگذار. imp.) درگذاردن to leave, to pass by.

در کردن to place within, to insert.

ا درم money, specie.

درماندن from درمان.

درماندن to be unfortunate.

درمیان in the middle, before.

درنگ delay; flow.

دروازه the gate of a city or palace; a market-place.

درون in; within; interior; the heart.

درویش indigent; a dervise, a monk.

درها gates, doors; plur. of در.

دري the modern Persian language.

دريا the sea.

دریافتن to understand; to perceive; to accomplish.

دریغ ah! alas!

دریغ کردن to deny, refuse.

دست the hand; power.

دستکار an artificer; dexterous.

دستگاه a work-shop.

دستگي poverty.

دستور leave, permission; a Vizir, senator; a model; foundation, custom.

دشت a desert; a church-yard.

دشمن an enemy, adversary.

دشمني enmity.

دشنام villainy, injustice.

دشنام دادن to revile.

دشوار difficult, arduous.

دعا a prayer; invitation.

دعوي a law-suit; ambition; any one.

دفتر a book, journal, roll.

دگر another; again, anew.

دگر روز yesterday.

دل the heart, mind.

دلور brave, valiant.

دل‌لویز heart-ravishing.

دلبر a lovely woman; from دل
and بردن.

دلجو agreeable.

دلدار a mistress, a lover.

دلسوز inflaming the heart.

دلشاد happy, glad.

دلشکسته heart-broken.

دلغریب heart-alluring.

دلم very black.

دلم comp. of دل, and م for
من.

دلت comp. of دل, and ت for
تو.

دلش comp. of دل, and ش for
او.

دلیر brave, intrepid.

دم the breath; pleasure; time,
moment.

دماغ the brain; madness.

دمان swift; powerful, terrible.

دمساز a friend; agreeing.

دندان a tooth.

دنیا the world; heaven;
worldly goods.

دو two.

دوازده twelve.

دوازدهم the twelfth.

دوام duration, persevering.

دوای a medicine, remedy.

دوختن (imp. دوز) to sew.

دور remote, absent.

دوران a revolution, period;
time, an age; fortune.

دوست a friend, lover; mis-
tress.

دوستا the voc. case of دوست.

دوست داشتن to love, to ef-
teem.

دوستی friendship, love.

دوش a dream; last night; stu-
pid.

دوشیزه a virgin.

دولت fortune, wealth; empire,
power.

دوم the second.

دوی disease; sick.

دویم the second.

ده give thou; a giver; from
دادن.

ده ten; a village.

دهر time, an age; adversity;
custom; care; the world.

دهقان a countryman, a peasant.

دهم fee دادن.

دهم the tenth; a multitude.

دهن the mouth.

دیار houses; a country.

a دیانت the observation of religion.

دیدن (imp. بین) to see, observe.

دیدار the sight; countenance.

دیده seen; the eye: the sight.

دیگر another: more.

a دین faith, religion: custom.

a دینار money, a dinar, a ducat.

دیو a devil, genius, giant.

a دیوان a royal court: a senate, divan.

ذ

a ذات a lady: possessed of: the soul: substance.

a ذروة the summit, pinnacle.

a ذکر memory: praise: fame.

a ذو endowed with: a master, lord.

a ذوی (obl. plur. of ذو) lords, possessors.

a ذهب gold: yolk of an egg.

ر

a راجع returning: belonging to.

راچل Rachael.

راحت repose, tranquillity.

راد great, liberal: a granary: a Girl.

راست right, true, good.

راست قلم an excellent penman.

راستی rectitude, justice.

a راسخ firm, solid: learned.

راضی content: agreeable.

رامه Rameh.

راه a way, road, path.

a رای opinion: knowing: a Rajah.

a رایع redundant, increasing.

رباب a Persian musical instrument: a league, treaty.

a ربانی divine, godly: a rabbi.

a ربیع the spring.

a رحم the womb: relations: compassion.

a رحمت compassion.

رخ a cheek: a Groan: distress.

رخت rich furniture: housings, harness.

رخسار the cheek, face.

رخساره the air, mien, face.

a. p. رد resistance, refutation;
bad, rejected; great, cele-
brated.

رزم war, a battle.

رسانیدن (imperat. رسان) to
cause to arrive; to bring, to
bear.

رساله a mission; ambassador;
the prophet (Mahomed); a
little tract, or small work.

رست an order, series.

رستن fee رستن.

رستن (imp. ره) to escape.

رستن (imp. روي) to grow; to
spin.

رسم a law, rule; a model.

رسمي belonging to writing,
designing, &c.

رشتن to spin, twist; to skin,
plunder.

رضا consent; wish, desire;
proper, fit.

رعا beautiful, amiable.

رعيت subjects. peasants.

رفتن (imp. رو) to walk, go,
depart.

رفيق a friend, companion;
active.

رقيب a competitor; a guardian.

PART III.

رنج grief, affliction.

رنجیدن to be sad; to be an-
gry.

رنك colour; fraud; ridicule.

رنكين coloured; metaphorical.

رو go thou, going; fee رفتن.

رو, or روي, the face, counte-
nance.

روا worthy, proper, just; plea-
sant.

رواج vendible, in great de-
mand.

رواست comp. of روا and است.

روان life; soul; going; partic.
of رفتن.

رواني a course.

روايت an history, tale.

روپيه } silver; a rupee.
روپه }

روح the soul, spirit.

رود رفتن fee رود.

رود a river; a song.

روز a day.

روزگار the world, fortune,
time; air; vanity.

روزي one day; fortune; Pro-
vision.

روشن light, splendid, illustrious.

روشنا light, splendor.

روغن fat, butter, oil.

روم رفتن fee.

روم Greece, Rome, Europe.

رونق beauty, elegance.

روي a journey; the face; also رفتن fee.

ره (for راه) a road.

رها liberation, escape.

رهی a servant, slave.

رهیدن (imp. ره) to escape, to be liberated.

رحمان pity, beneficence; fate.

ریختن (imper. ریز) to pour, scatter.

ریز from ریختن.

ریک gravel, sand.

ز

زادن (imp. زای) to be born; to bring forth.

زار desire; Groan; also implying *multitude*.

زاری lamentation.

زاریدن to lament, groan.

زاغ a crow, raven.

ان and از comp. of زان.

زانو the knees.

زانو زدن to kneel.

زاهد religious, devout.

زاییدن to be born.

زاییدن to bring forth.

زبان the tongue; language.

زبانی a life-guard man; the tongue.

زیر above, upon, high.

زیر carrying, supporting; rushing upon.

زخم a wound, sickness.

زد striking; a battle.

زدن (imper. زن) to strike, touch; to found.

زر gold, money.

زرگر a Goldsmith.

زرنکار gilded.

زرین golden.

زستن (imp. زی) to live; to rob.

سر and از comp. of زسر.

زیلاب compounded of از and سیلاب.

زش what is the matter.

زشت deformed; obscene.

زکوت alms; Purity.

زلف a curling lock, a ringlet.

زلفت a cistern, well; alms;
approaching.

زلیخا Zulîkha, the wife of Po-
tiphar.

زمانه time; the world; for-
tune; heaven.

زمانی temporal, worldly, frail.

زمرّد an emerald.

زمین the earth, Ground, a
country.

زن a woman, wife.

زیدن fee زن.

زنانه a Zenaneh, seraglio.

زندان a Prison, Gaol.

زندانی a Prisoner.

زنده immense, dreadful; alive.

زندگان the living; plur. of
زنده.

زندگانی life.

زنکی an Æthiopian, Moor,
Negro; a fool.

زندن fee زندن.

زنهار take care, beware; de-
fence.

زوال a live coal, firebrand.

زود swift, quick; soon.

زور above; a jaw; visiting; a
lord; a lie; strength; pow-
er.

زورمند robust, strong.

زوي turning towards; con-
cealing: also comp. of از
and وي.

زويدن (imp. زو) to be above,
to excel.

زهر poison; beauty, grace;
flourishing.

زهر from all sides; comp. of از
and هر.

زهرناک poisoned, envenomed.

زهره boldness, spirit; the gall.

زیادن to encrease.

زیاد increase: addition.

زیان living; loss.

ژیان formidable, terrible.

زیب an ornament; graceful.

زیبا beautiful.

زیبیدن (imp. زیب) to adorn,
beautify.

زید augmented; adding.

زیر under, below.

زیرا because, since.

زیر پای under foot: a vassal.

زیر دست under the power: a
subject.

زیستن (imp. زي) to live.

زین (comp. of از and این)
hence, because.

زینت an ornament, drefs.
 زینکونه comp. of از, این, and
 کونه.
 زبور an ornament of Gems,
 Gold, filver, &c.

س

سا a tribute, revenue.
 ساختن (imper. ساز) to do,
 form, make, prepare, per-
 form, adapt, feign.
 سادات Princes, lords.
 سار a ftarling: making chear-
 ful.
 ساز harmony: arms: Prepara-
 tions: Gain: making, do-
 ing.
 سازکار a mufical instrument:
 adapted: a Poet, actor.
 سازنده performing, acting: a
 Performer.
 ساعر a furnace, fire.
 ساغر a cup, Goblet.
 ساقی a cup-bearer.
 ساقی the poet. voc. of ساقی.
 سال a year.
 سالار a Prince, leader.
 سالک going: a traveller.

ساله age.
 سایر another: the whole: re-
 mainder: walking: travel-
 ling.
 سایه a fhade, fhadow.
 سپاه an army, foldiers: hence
 the word *sepoy*.
 سپاهی military: a horfeman:
 one foldier.
 سبب a caufe, motive.
 سپردن to kick, trample upon:
 to empower: to commit.
 سبز green, frefh, recent.
 سبک light, fmooth.
 سبکبار of a light weight.
 سپهد } an emperor, Ge-
 سپهدار } neral, lord, a
 سپهسالار } chief.
 سپید white.
 سبیل a way, road: a man-
 ner: whifkers.
 ستادن to take, carry away.
 شتاره a ftar: fortune.
 ستان reclining: taking, feiz-
 ing: a place, country.
 ستدن (imper. ستان) to take,
 feize, carry off.
 سترک brave, bold: large.
 ستم tyranny, oppreffion.

ستودن (imp. ستاي) to praise.
ستيز emulation, contention :
obstinate.
a سجود adoration, worship.
a سحر the dawn ; magic, en-
chantment.
سحرسا like magic.
سحرگاه the morning, dawn ;
to-morrow.
سحري early, the morning.
a سخاوت liberal ; generosity.
سخت strong, hard ; afflicted.
سختي adversity ; hardness.
سخن a word, discourse ; a
thing.
سر the head, top, origin, end ;
desire ; compleat.
سرا a palace ; singing ; cheerful.
سراپاي from head to foot ; to-
tally.
سرافراز head-exalting, eminent ;
lofty.
سرانجام the conclusion, end ;
event.
سراي a palace, seraglio.
سرباز brave, resolute.
سربسر equal ; equally ; totally.

PART III.

سرخ red ;
سرخوش drunk ; ebriety.
سرد sewing ; cold.
سردار a general.
سرش muslin, fine linen.
سرش comp. of سر, and ش for
او.
سرشت nature ; understanding.
سرافراز } raising the head, emi-
سرافراز } nent.
سرگشته astonished, stupid ;
wandering.
سرم cold.
سرو the cypress-tree.
سرور a prince, leader ; joy.
سروقت a closet, cabinet.
سروقد tall as a cypress.
سرهنگ a general, captain.
سزا worthy ; convenient, pro-
per.
سزاي it is proper.
a سعادت happiness, prosperity.
a سعي an endeavour, purpose.
a سفره writers ; a table, a cloth ;
provisions.
سكال a plank ; a thought, sus-
picion.
سكسار a monster ; a miser.

a سلاح arms, armour.
 a سلاطين kings, princes.
 a سلام falutation; peace.
 a سلامت safety, peace.
 a سلطان a monarch, king.
 سلطانى dominion; royal.
 a شلطننت power; empire.
 a سلم peace, safety.
 a سلوك a journey, road; a rule, custom.
 a سبع hearing; the ear; fame.
 سمين jeffamine.
 سمين بر jeffamine-bosomed (girl).
 سهند a horse of noble breed.
 سمين ساي jeffamine-scented.
 سنبل the hyacinth.
 a سنت a year; worthless; slumber; nature, custom.
 سنجد the jujube-tree.
 سند a prop; relation; India; a curse.
 سندان an anvil.
 سنك a stone.
 سو, or سوي, a side, part; towards.
 سوار a horseman; a bracelet.
 سوختن (imp. سوز) to burn.

سود a basket; gain, profit.
 سودا black; love, ambition, desire.
 سودن (imper. ساي) to wear, consume, break.
 سوز heat, ardor, flame; from سوختن.
 سوي a side, part.
 سه three.
 سهام lots, chances; arrows; lean.
 سهوان imprudent; careless.
 سي thirty; alike; bad.
 سياست government; punishment.
 سياه black.
 سياهي blackness.
 سيب flowing; a present; an apple.
 سير walking; a shew; full.
 سيرت form, disposition.
 سيصد three hundred.
 سيلاب an inundation.
 سيم silver; a dollar; thirteenth.
 سيمين silvered, overlaid with silver.
 سينه the bosom, breast.
 سيوم the third.
 سيه black.

ش

شاب allum; a young man.
شاخ a branch, shoot; horn.
شان glad, chearful.
شادمان chearful, joyous.
شادي gladness, joy.
شاعر a poet; poetry.
شام the evening; black moles;
Damascus.
شان a thing, affair; nature,
habit; condition.
شانه a comb; a hay-fork; a
desert.
شاه a king, sovereign.
شاه زاده a prince, king's son.
شاه نامه Shah-nameh, the name
of the celebrated poem of
Ferusi; the royal book.
شاهنشاه the King of kings,
Lord of lords.
شايد let it be; perchance: it is
agreeable, worthy, &c.
شب night.
شبان a shepherd.
شست separate, distinct.
شتاب haste, hastening: from
شتافتن.
شتافتن (imp. شتاب) to hasten,
to press.

شتر a camel.
شتربان a camel-driver.
شجاع warlike: nimble.
شجاعت valour.
شجره a tree.
شخص a person, individual.
شدن (imp. شو) to be, become,
to go, depart.
شرا buying: felling: sale,
purchase.
شربت sherbet: a draught.
شرح explanation, declaration.
شرط a condition: agreement:
a sign, mark.
شرع an open road: the faith,
justice: alike.
شرم modesty: shame.
شرمسار abashed, ashamed.
شرمساري bashfulness.
شروان Media.
شريعت law, justice.
شريف noble: a nobleman: a
prince, or sheriff.
شريفانه nobly.
شستن (imp. شوي) to wash,
baptize.
شش fix.
ششم the sixth.

شصت sixty: a hook.
 ا شعار trees: a signal, mark: death.
 ا شعله light, splendid: fire.
 شك doubt, jealousy.
 شكار plunder: prey: hunting.
 شكاري belonging to hunting.
 ا شكایت a lamentation, complaint.
 شکر sugar: praise: gratitude.
 شکستن (imp. شکن) to break, defeat.
 شکفتن (imp. شکیب) to have patience: to flourish.
 ا شکل figure, form: doubts.
 شکوفه a flower.
 شکیب Patience.
 شما you: plur. of تو.
 شمار number, computation.
 شهاب haste.
 شمردن to number, reckon.
 ا شبع playing, jesting.
 ا شبه perfume: nature, custom.
 ا شبیر diligent, studious.
 ا شمیم perfume, fragrance.
 شناختن (imper. شناس) to understand.
 شناختن to hear, understand.
 شنو the cypress: hearing.

شنودن (imper. شنو) to hear, understand.
 شنیدن (imp. شنای) to hear.
 شدن fee شو.
 ا شوکت a thorn: a sting: power: majesty.
 شدن fee شوند.
 شوهر a husband.
 شه (for شاه) a king.
 ا شهد honey, sugar: an evidence.
 شهر a city.
 شهریار friend of the city, *a royal title*.
 ا شهوت desire, lasciviousness.
 شوی roasting: willing: a thing, any thing.
 ا شیخ a venerable old man: a chief.
 شیر a lion: milk.
 شیراز Shiraz, a city in Persia.
 شیرازه sewing.
 شیر بهرام Shîr Behram.
 شیر مست a raging lion.
 شیري lion-like: milking.
 شیرین sweet, gentle: name of a celebrated lady.
 شیشه a glass, bottle, cup.

شيفتن (imp. شيب) to be dif-
tracted with love.

شيوه amorous looks, coquetry.

ص

a صاحب a lord, master ;
friend ; endowed with.

a صايغ a goldsmith.

a صبا the Zephyr, gentle gale.

a صباح the morning, dawn.

a صبر patience, toleration ; the
fide, margin.

a صحرا a desert, plain.

a صحيفه a book, leaf, page.

صد an hundred.

a صدف declining, receding ;
the fide of a mountain.

a صرصر a cricket ; a clock ; a
loud found.

a صرف expence ; changing ; ex-
cellence ; dexterity.

a صريقت thin bread, cakes.

a صفات (plur. of صفة) quali-
ties, &c.

a صفت quality, form ; refem-
bling.

a صفحة fee صحيفه above.

a صلاح probity, virtue, peace.

a صله connexion, affinity.

a صلي deceiving, betraying.

a صنع creation, action, work ;
a turban ; a Garment.

a صنم an image, idol ; mis-
trefs.

صنوبر any cone-bearing tree, as
the *fir*, &c.

a صواب rectitude, reason.

a صورت a form, figure ; a co-
py ; a spectre.

a صيت a voice, rumour, fame.

a صيد hunting ; prey, game.

صيدي brazen ; copper.

ض

a ضايغ wandering, lost.

a ضحاك Zohak ; a fatirist.

a ضمير the mind, heart, thought.

ط

a طاعت obedience, worship.

a طاقت power, force ; patience.

a طالب enquiring, requesting.

a طالع fortune, chance ; arising ;
the dawn.

a طائوس a peacock; a beau;
silver.

a طاهر Taher (proper name);
clear, pure, chaste.

a طايفه a people, tribe, fami-
ly.

a طبائع see طبيعة.

a طبقة a degree, story; class,
or order; shut.

a طبله a butt, or mark, (for ar-
chers); a slipper.

a طبيب a physician, a doctor.

a طبيعة nature, quality, Ge-
nius.

a طرز the border of a garment;
form, manner, habit.

a طرف a border, margin, part.

a طرة a ringlet, curled hair.

a طري fresh, green, new.

a طريق a way, road, custom;
silent.

a طعام victuals; eating; wheat,
&c.

a طعنه a blow; reproach, dis-
grace.

a طفل fun-fet, dawn; night;
young, tender; youth; ne-
cessity.

a طلاق a divorce.

a طلب a petition; demand.

a طلبیدن to enquire, search, ask.

a طبع avarice; desire; gluttony.

a طوس Tus, the name of a city.

a طوطي a parrot, paroquet.

a طوطي وار like a parrot.

a طوفان the universal deluge.

a طبي کردن to contract, fold up,
abridge.

ظ

a ظالم a tyrant; unjust, cruel.

a ظاهر the surface; clear, cer-
tain.

a ظلم dark, obscure; bright-
ness; snow; oppression.

a ظلمت oppressors, tyrants.

ع

a عاج ivory; taking well.

a عادت custom, usage, manner.

a عادل just, equitable.

a عارض a cheek; an accident.

a عارف knowing; wise, skilful.

a عازم applying (the mind);
undertaking (a journey).

a عافية health, safety; pardon.

a عاقبت the end, conclusion;
success.

a عاقل prudent, wise.

a غالت an umbrella; poverty.

a عالم the world; time; age;
condition; men, creatures.

a عامل performing; an opera-
tor.

a عجب wonderful; admira-
tion; pride.

a عجم a Persian; barbarian; all
people not born Arabians.

a عدالت just; equity, law; a
court of justice.

a عذاب pain, punishment.

a عذار the face, cheek.

a عذر sinful; excusing.

a عر an ulcer; ulcerated.

a عراق Irak, Babylonia, Chal-
dea.

a عرب Arabia: an Arabian.

a عرق sweat.

a عرم strong: ungrateful: un-
pleasant.

a عز rare, excellent, great: ad-
verse: dignity.

a عزيز excellent, powerful: Sir.

a عزيبت an incantation, a
charm.

عسجدي Âsjedi (name of a
poet).

a عشق violent love: passion.

a عصارة pressed juice: dregs.

a عطا a present, favour.

a عطية gifts, presents.

a عظيم great, large: dignified.

a عفو pardon, absolution.

a عقاب punishment, torment.

a عقب the heel: children,
posterity: success: signs.

a غفل knowledge, sense, wis-
dom.

a عقلا wise, prudent, (men).

a عقوبت punishment.

a علت a misfortune: a pre-
tence, cause.

a علم a standard, ensign: a sign,
mark: knowledge, science.

a علما doctors, ecclesiasticks.

a علي above: against: in,
from: nobility.

a عالية high, exalted: nobles.

a عمارت a temple, mosque:
longevity: education: a so-
ciety.

عمنويل Emanuel.

a عمر life, age, time: Omar.

a عمل an action, work.
 a عناصر elements.
 a عنبر ambergris.
 عنصري Âneri.
 a عوا barking, howling.
 عورات a woman, wife.
 عورات (plur. of عورت) pudenda.
 عوض a reward, price.
 عهد a promise, treaty: a vow: security: a mandate: respect.
 عهدة an obligation, debt.
 عيان clear, manifest: evidence.
 عيب a vice, crime, fault, stain, dishonour.

غ

غار a cavern, a den.
 غافل imprudent, negligent.
 غالب a conqueror.
 غائب absent, concealed.
 غايت the end, extremity: greatly, extremely.
 غبار dust: vapour.
 غرق drowned: shipwreck.
 غره sloth.

غريب a foreigner, stranger: uncommon, wonderful.
 غزال a young deer.
 غصة anguish, Grief.
 غفلت imprudence, negligence: inconsiderately.
 غلام a boy, a servant.
 غلامه a servant-girl, a slave.
 غلامك a little boy.
 غلط an error, blunder.
 غم Grief, affliction, care: afflicted, sick.
 غمكين sorrowful, discontented.
 غنودن (imper. غنو) to sleep, rest.
 غني rich, copious.
 غنيمة wealth, affluence.
 غوغا a noise, cry, contest.

ف

فاتح m. } a conqueror, emperor, &c.
 فاتحة f. }
 فاتحة the beginning, exordium.
 فاحش shameful, base, mean,
 فارس a horseman: Persia: Parthia.

فارسي Persian.
 a فاضل excellent, learned.
 a فاقه Poverty, necessity.
 فام form, aspect.
 a فاني frail, transitory.
 a فاي splitting.
 a فايده Profit, advantage.
 a فايق superior.
 فتادن to fall.
 a فتح victory; wide, open.
 a فدا a sacrifice, ransom.
 فراخ rich, happy.
 فراختن (imper. فراز) to exalt, extol.
 فراخور equal, agreeing.
 فراختن exalting; from فراز.
 فراز the ascent or summit; above, upon; opposite; near.
 a فراست physiognomy; sagacity, judgment.
 a فراغت rest, repose.
 a فراق separation; departure.
 فراوان much, abundant.
 فراهم collection; together.
 a فرح Gladness, cheerfulness.
 a فرخ vile, base; happy.

PART III.

a فرد one thing; a single sheet of paper, containing an account.
 فردا to-morrow.
 a فردوس a garden, park; Paradise.
 فردوسي Ferdufi.
 فرزند a son, daughter.
 فرست he sent; a letter; a present.
 فرستادن (imp. فرست) to send.
 فرسنگ a fersenk, or parasang.
 a فرش a bed, couch, carpet.
 فرشته an angel, Prophet.
 فرمان a mandate, patent, order.
 فرمان فرما (issuing orders) an emperor, king.
 فرماي fee فرمودن below.
 فرماي (imp. فرماي) to command.
 فرو below, under; low.
 فروختن (imp. فروش) to sell.
 افروز fee فروز.
 فروش felling; a seller, vender.
 فروشتن to let or send down.
 فروشنده a vender, merchant.
 فروشيدن to sell.

L

قروماندن to be dejected, dispirited.

فريان a cry for help, lamentation.

فريب fraud, deceit; a cheat; cheating; fee فریفتن.

فریبنده deceiving, fallacious.

فریبي deceit.

فریفتن (imper. فريب) to deceive, seduce.

فسان }
فسانه } a history, fable, tale,
فساني } romance.

ا فسق a scoundrel, villain.

فسل a worthless fellow, a fool.

افشان, or فشان, scattering, throwing.

فشانندن to scatter, ventilate, &c.

ا فضل excellence, knowledge, virtue.

ا فضلة a remainder, redundancy.

ا فضول exuberant, excessive.

ا فضيلة perfection, learning; a reward.

ا فعل acting; an action, work.

ا فقرا the poor.

ا فقير a poor man, a Dervish.

ا فکر thought, reflexion; care.

فکندن (imper. فکن) to throw away, lay aside.

ا فلان he; that man; Mr Such-a-one.

ا فلک heaven, the universe, the world; time, an age; Fate; a ship.

ا فوت death; passing away.

ا فوج a troop, squadron.

ا في in, into; of, to, with, for, &c.

فیض escaping, departing.

فیض abundance; favour.

ق

ا قارون Carun, the Korah mentioned in 16th chapter of Numbers.

قبا } a Garment; the earth,
قبای } foil.

است قبا and قباست comp.

قپچاق the Precop or Kipjak Tartars.

ا قبول consenting, agreeing; Cabul.

ا قبيلة a species, fort; a tribe, family, stock.

- a قتر parsimonious; a tract, or quarter; dust.
- a قحط scarcity, hunger, want.
- a قد certainly; already; sometimes; stature.
- a قدر Fate, Providence; price; worth, dignity.
- a قدرت Power, authority, virtue.
- قدم a foot, a footstep; merit; prior; antiquity.
- a قدوة an example, model.
- a قدوم bold; an axe; arriving.
- a قرار constancy, rest, peace; conclusion.
- a قراف staining one's-self (with vice).
- a قربان approaching; a victim, sacrifice.
- a قربت kindred, vicinity, intimacy.
- a قرش gaining, acquiring; splitting.
- a قز leaping, springing.
- a قصه plaster; a thing, affair; history, tale.
- a قصد intention, design, wish.
- a قضية a lake; an action, fact; decision; history; command.
- a قطرة one drop; a worthless thing.
- a قطع a section, segment; cutting.
- a قفس a bird's cage, a lattice; dying.
- a قلع extirpating; a castle.
- a قلعة a castle, a hill-fort.
- a قلق staggering; disquietude; unquiet.
- a قلم a pen, a reed; an arrow, used in gaming.
- a قلوب hearts, kernels; a wolf.
- a قمر the moon; white; lying awake; gaming.
- a قناعت contentment; abstinence.
- a قوانين canons, statutes.
- a قوت Power: strength: virtue.
- a قوسي difficult, troublesome, (times).
- a قوم People; a nation, tribe.
- a قيامت the resurrection: confusion.
- a قیبت right, just: price, value: stature: the last day.

ك

كابليستان Cabulistan.

كادن (imp. كاي) to embrace, carefs.

كار an action, work, affair: labouring, acting.

كارخانه a shop, workhouse.

ا كارد a knife.

كاردان intelligent, skilful.

كارزار a battle, combat.

كارگر a skilful negociator, a man of business.

كاروان a caravan, a large body of travellers.

كاروان سراي a caravanfara, an inn.

كاستن (imper. كاه) to lessen, destroy: to finish.

كاشانه a house, parlour: a stove.

كاشفي Cashefi (name of a Persian author).

كاشك } would to God! I
كاشكي } wish to heaven.

ا كاف a crack, a fissure in a wall.

كاقتن (imp. كاو) to dig.

كافور camphire: a fountain in Paradise.

ا كافي sufficient, perfect.

كالبد the human body: figure, form.

كام desire, wish, intention.

كامبين fortunate, happy.

كامراني happiness: royal.

كامكار } powerful, happy, ab-
كامياب } solute, rich.

كان a sheath.

كان (comp. of كه and ان) because that, since he, &c.

ا كان it was, it happened: but if, as if, like.

كاو from كاقتن: digging: examination.

كاو a bull, bullock, a cow.

كاو ماده a cow.

كاو نر a bull.

كاويدن (imper. كاو) to examine, search, dig.

كاه time, place: lessening: straw.

كاهي sometimes.

ا كباب roasted meat: a flock of sheep: mud, clay.

كبر a Guebre: a Pagan, infidel.

ا كتاب a book, writing, a letter.

کجا where? whither? comp.
of که and جا.

کدام who? which? of what
kind.

کدامین which of them?

کذاشتن (imper. گذار or
گذر) to pass over or by, to
outstrip, to advance.

گذر see above.

گذند loss, injury, damage.

کزدیدن to bite; to sting, prick,
to choose.

کر a performer, workman; for
اگر, if.

کرا the obl. case of که.

ا کرام noble, venerable.

ا کرامی magnitude, nobility.

کران a shore, margin, bank;
profit; heavy; a lute, harp.

ا کراهیت aversion, horror.

کرت a globe; once; the whole.

کرت comp. of کر, and ت for
تو.

کریچه though; certainly, in-
deed.

کردار scabby; work, occupa-
tion; an edifice; trees.

گردان the neck; changing,
turning.

گردانیدن to cause to be done;
to alter, turn.

کردن (imper. کن) to make,
perform, prepare.

گردن the neck.

گردون heaven, the universe;
fortune.

گردیدن to become, to change.

کرسنگی hunger.

کرسنه peace; starved.

کرش children, infants.

کرفتن (imper. گیر) to take,
seize; to begin.

کرک a wolf.

کرکسار wolf-like.

کركوي Kerkavi (proper name).

کرم warm, hot, passionate; vex-
ation.

کرما heat, summer.

کروه a troop, company.

کریان weeping, bewailing.

کریبان the collar, breast of a
garment.

کریختن } (imper. کریز) to
کریزیدن } fly, escape.

کریستن (imp. کری) to weep.

گریستنی lamentation.

a کریم generous, liberal.

a کریه detestable, dirty.

کز (compounded of که and از) whence.

کزند loss, injury; a swan.

کزو a beetle; a tamarisk.

کزیدن (imp. کزین) to bite; to choose.

کزین biting; electing, chosen.

کژدیدن (imp. کژد) to yawn, stretch.

کس a man, one, any one.

کسان men, persons.

کسیختن (imper. کسین) to break, tear off.

کش draw thou; attracting; delicate, handsome; a mirror; killing, oppressing.

کشادن (imp. کشای) to open, discover; to take, subdue.

کشای open thou, &c.; from کشادن.

کشتن (imp. کش) to kill.

کشور a climate, country.

کشیدن to draw, protract, extend; to bring, carry; to suffer.

کشیش a monk, a priest.

کف restraint; continence.

کفاف } enough, competency; alike.
کفایت }

گفت he said; a word, discourse.

گفتار speech, conversation.

گفتن (imp. گو) to speak, call.

گل a rose; any flower; clay.

گل آب rose-water; from گل and آب.

گلاله hair, ringlets.

کلام a word, discourse.

کلان a great bulk, size; an ornament; land, house.

کلاه a cap, cowl, turban.

کلبرك a rose-leaf.

کلبن a rose-bush.

کلهستان a rose-garden; the name of a celebrated work of Sâdi.

کلفام rose-coloured.

کلکته Calcutta, in Bengal.

کلکون rose-coloured.

کله a flock, herd; a heap; a complaint.

کله بان a shepherd, camel-driver.

کم deficient, worse; poor;
 loft; from کبیدن.
 a کبا like, as; a mushroom.
 کباشتن to dismiss, commit,
 trust to.
 کباشته a minister, agent, factor.
 a کبال perfection, excellence;
 an enclosure, or fold.
 کبان a bow; opinion, doubt.
 کبها low-priced, worthless.
 کبتر comp. deg. of کم.
 کبعقل comp. of کم and عقل.
 کم کردن to diminish.
 کبند a halter, a noose.
 کبیدن to be lessened.
 کن do thou; doing, making,
 producing; from کردن.
 a کن let it be.
 کنار a part, side, shore, limit;
 an embrace.
 کناه a sin, crime, fault.
 کنج treasure; saying; a corner.
 کندرو frankincense.
 a کنز treasuring up.
 کنکاش counsel, deliberation.
 a کنون now, at present.
 کنی that is to say, viz.; also
 see کردن.

کنیز } a female slave, a
 کنیزک } maid-servant.
 کو say thou, saying; a speech.
 کو comp. of که and او.
 کواه a witness.
 کواهی testimony, evidence.
 کوپال a club, a mace.
 کوتاه short.
 کوتی a dwarf.
 کودک a boy, a youth.
 کور blind; a sepulchre; a Pa-
 gan.
 کوری blindness.
 کوسفند a sheep, a goat.
 کوش hearing; the ear; a hear-
 er; a spy; see کوشیدن.
 گوشه an angle, a corner.
 کوشیدن to hear, listen.
 کوفتن (imper. کوب) to break,
 knock; to throw down.
 کون } colour; form; like; be-
 کونه } ing; existence.
 کوه a mountain, a hill.
 کوهر a gem, jewel.
 کوی a word, speech; see
 گفتن.
 که (for گاه) time, place.

كه who: a mountain.
 كهن old: a priest.
 كي when: a great king.
 كياني royal.
 کيتي the world: time: fortune.
 كي قباد Cyaxares.
 كي كاوس Darius, the Mede.
 كي خسرو Cyrus, or Chosroes.
 کير holding: a captor: fee گرفتن.
 كيست comp. of كه and است.
 هستم comp. of كه, and كيستم, from هستن, to be.
 كيسو a ringlet.
 كيش matrimony: religion: a quiver.
 ا کیفیت quality, mode, manner.
 كيميا chymistry.
 كيمياگر an alchymist: a cheat.
 كين hatred, revenge; also comp. of كه and اين.

ل

لا no, not: fold.
 لازم necessary, proper.
 لاله a tulip.

لاله زار a bed of tulips.
 لايق worthy, proper, able.
 لب the lip: the edge: a shore.
 لرز fear, terror.
 لرزان trembling.
 لسان the tongue: language.
 لشکر an army.
 لشکرشکني the conquering of armies.
 لطافت grace, beauty.
 لطف humanity, goodness.
 لطيف elegant, lovely.
 لقمان Lokman, a celebrated eastern fabulist.
 لولو a pearl, gem, jewel.
 لوليان handsome boys or girls.
 ليس fortitude, boldness.
 ليک }
 ليکن } but, nevertheless.
 ليل }
 ليلة } night.
 ليلا left.
 ليلي Lîla.

م

م the negative used before the imperative mood, instead of نه or ن.

ما we, us; which, what;
some; why.

ماج the moon.

ا ماجرا an accident, event.

مادر a mother.

مار a serpent.

مارا the obl. case of ما.

مازندران Mazenderan.

ا مال riches; quiet, rest.

مالدار a rich man.

مالي belonging to riches, wealthy.

مالیدن (imp. مال) to rub, polish.

• ا مامور fixed, determined.

ماندن (imp. مان) to remain.

مانده (plur. ماندگان) remaining, left; fatigued.

مانستن (imp. مان) to resemble.

ا مانع an impediment, obstacle.

مانند } (from مانستن) re-
مانده } sembling, like:
as, thus.

ا ماوي a mansion.

ماه the moon; a month.

ا مایل bent, curved; affectionate.

PART III.

مايه ferment, leaven; the origin, foundation.

مباش be not; comp. of the negative نه, used instead of نه in the imper. mood, and باش, from بودن.

ا مبتلا afflicted, unfortunate.

مپرس ask not; see مباش.

ا مبتهج exulting, rejoicing.

مباش from بندن; see مبند.

ا متاع merchandize; gain.

ا متبرکه holy, sacred; fortunate.

ا متعجب admiring, wondering.

ا متوح a well.

ا متهم thinking, doubting; intense; accused.

ا مثل a fable, tale; alike.

ا مجالس (plur. مجلس) an assembly, council, convivial meeting.

مجنون insane; in love; Mejnun, the name of a famous eastern lover.

مجنوني madness.

ا مجوسيان the Magi.

ا محاصره a siege, blockade.

N

a محبت love, friendship.
 a محبوب beloved; a mistress.
 a محبوس confined, imprisoned.
 محت ingenious, clever; vehement.
 a محتاج necessitous, indigent.
 a محجوب veiled; modest, bashful.
 a محدث an inventor; a relater.
 a محل flandering; deceit; adversity; a place, station; adapted.
 a محمّد acting laudably, praiseworthy: Mahommed.
 محمّدي Mahomedan.
 a محمود Mahmûd (a proper name).
 a محنت calamity, affliction.
 a محو cancelling, effacing.
 a محوي collecting: seizing.
 a مخالف contrary, adverse.
 a مختفي hidden, lurking.
 a مخلوق created, produced.
 a مخبر covering, concealing.
 a مخور bending; turning.
 a مدار a circumference, center.

مدار comp. of م (the negative), and دار (the imperative of داشتن).
 a مدارا humility, politeness.
 a مدام perpetual, always.
 a مدح praise, recommendation.
 a مذاق very swift.
 a مذکور remembered, above mentioned.
 a مذلت baseness, contempt.
 a مذمت blame, scorn, contempt.
 مر a particle, sometimes used, by way of pleonasm, before Persian nouns, denoting the gen. dat. or accus. cases.
 مر myrrh; measure, number; the sun; the world; friendship.
 مرا the oblique case of من.
 a مربّي educated; an instructor.
 a مرتبه a degree, dignity, office.
 مرد a man; obstinate.
 مردانكي courage, prowess.
 مردانه brave; courageously.
 مردم a man.
 مردمك a little man, a dwarf.
 مردن (imp. مير) to die; death.
 مردّي manliness, valour.

مرز a limit, border; a district.
 a مرعوب terrified, terrible.
 a مرعون languishing from heat.
 مرغ a bird.
 مرگ death.
 مرو the negat. imper. of رفتن.
 a مروت politeness, humanity.
 مريدن (imp. مريم) to freeze.
 مريم Mary.
 مريدن fee مريم.
 مزاج the constitution, disposition.
 مزیدن to taste, sip.
 a مزین a dresser, a barber.
 a مژگان { the eye-lids, the
 { hair of the eye-
 { lids or brows.
 مژده
 a مساعدت favour, assistance.
 مست intoxicated; warlike;
 distress.
 a مستور covered, hid.
 a مستورت a chaste matron.
 a مستولي overcoming, subdu-
 ing.
 a مسح fascinated, enchanted.
 a مسخر subdued, taken.
 مسك musk; seizing; avari-
 cious.

a مسكنت poverty, misery.
 a مسكين a poor man, beggar;
 musky.
 a مسلط a governor, ruler.
 a مسلم a Mussulman.
 a مسند a throne; time, for-
 tune.
 مسيح the Messiah, Christ.
 a مشارت injuring.
 a مشام the finell, palate.
 a مشاهده vision, contempla-
 tion.
 a مشايخ plur. of شيخ.
 a مشرق the East.
 a مشروح explained, declared.
 a مشعله a torch, lantern.
 a مشغول busied, diligent.
 a مشقت affliction, adversity.
 مشک musk.
 مشکبار diffusing musk.
 مشکوي musk-scented.
 مشکبار abounding in musk.
 مشکوي musk-scented hair.
 a مشهور celebrated, famous.
 a مصاحب a friend, compa-
 nion.
 a مصادرة oppression, concus-
 sion.

a مصطفى Mustaphi.
 a مصر Egypt; a boundary.
 a مصراع one leaf of a folding door.
 a مصروف changed; employed.
 a مصلحت an affair, business.
 a مطبوع stamped, coined; natural.
 a مطربة a divided or narrow way.
 a معارك fields.
 a معاني significations.
 a معتد one in whom confidence is placed.
 a معذور excused, excusable; disappointed.
 a معشوق a friend.
 a معشوقه a mistress.
 a معطر perfumed, fragrant.
 a معلوم known, certain.
 a معبر perfumed with amber.
 a معني sense, meaning.
 a معهود established, fixed.
 a معيشت living; food.
 a معينه fixed, determined.
 a مغنم enriched, possessing.
 a مغرب the West; Africa.
 مغز the brain, marrow.

a مغفر a helmet.
 a مغلوب conquered.
 a مغيلان Egyptian or Arabian thorns.
 a مفارقت separation, alienation.
 a مقابله opposition, comparison; a memorandum-book.
 a مقام a dwelling, mansion; state, condition.
 a مقبول agreeable, acceptable.
 a مقدار quantity, space, number.
 a مقصود an intention, wish.
 a مقيد fixed, attentive; written.
 a مكافات a recompence, reward.
 a مكتوب written; a letter.
 مكر perhaps; except, only.
 مكن neg. imper. of كردن.
 a مكنت power, force; virtue.
 مكو neg. imper. of گفتن.
 a ملازمان assiduous, diligent.
 a ملالت fatigued, vexed; affliction.
 a ملت loathing, languor; religion.
 a ملحق added, joined.

a ملك a king; a kingdom;
reigning.

ملكزاده the son of a king, a
prince.

ملكيري conquest; conquering
kingdoms.

a مملكة f. } a kingdom, pro-
a ممالك p. } vince, domini-
on, possession.

a مملكة دار a king.

من I, me.

منت an obligation, favour;
strength, power.

مند endowed with, possessed
of, having.

a منزل a caravanfera, inn; a
day's journey.

a منزل fee منزل; also dignity,
station.

a منسوب related, belonging to.

a منصور aided, protected.

a منظر the face, aspect.

a منعم a benefactor; liberal.

a منفور abhorred, shunned.

a منقار the bill (of a bird).

a منكر denying, rejecting.

منوچه Menucheher.

a منير splendid, illustrious.

PART III.

منيزه Manizheh.

مو hair.

a موافق consenting, conforma-
ble, apt.

a مواقع occurrences.

a موقعة attacking, fighting.

a موجب a cause, motive.

a موجود found; present.

a مور moving, agitated; a wave;
an ant.

موزه a boot.

a موسم time, season.

موسي Moses; comforting.

موش a mouse.

a موصوف praised, celebrated.

موي, or مو, the hair.

مويت } comp. of موي, and
مويم } ت and م, for تو
and من.

مه the moon; great.

مه no, not; the negative used
before the imperative mood:
Usually contracted into م,
and incorporated with the
verb.

a مهالك precipices, deserts.

مهتر greater; a prince, chief.

a مهجور separated, abandoned.

مهر a seal; a gold coin, worth about 1l. 16s.; the moon, fun.

مهرباني benevolence, friendship.

اهم a important, urgent.

مهورش beautiful as the moon.

مي wine.

مي a particle, prefixed to Persian verbs, denoting the present and imperfect tenses.

مي the negative used in the imperative mood of verbs beginning with ا.

ميا the neg. imper. of آمدن.

ا ميامن prosperities, benedictions.

ميان } the waist; the middle,
ميانه } or center.

مير an Emir, prince, leader.

ميريدن fee ميرم.

ميرود from رفتن, and particle مي.

ميربختم I was pouring; from رختن.

ميريدن (imp. مير) to be cold, frost-nipt; mingere.

ميريدن (imper. مير) mingere.

ا ميسر dice, cards, &c.; rendered happy.

ميش sheep; mixing.

ميكويند from گفتن.

ا ميل affection, love; setting.

ميوه fruit.

ن

ن (for نه) not, no.

نا a negative particle, equivalent to *ir, in, im, un, &c.* in English.

ناب pure, clear; like.

نا بين not seeing, blind; fee بين.

نا پرهيزكار the negative or contrary to پرهيزكار.

نا تواني weakness; fee تواني.

نادان ignorant, rude.

ا نادم a penitent; repenting.

ناز blandishments, coquetry; elegance.

نازك thin, slender, elegant.

نازيب delicate, elegant, beloved.

ناسزا (pl. ناسزايبان) unworthy, indecent, foolish.

ا ناصره Nazareth.

ناصري a Nazarene.

نافه a bag or bladder of musk.

ناك a particle, added to nouns,
denoting *affection*.

نالان particip. of نالیدن.

ناله a Groan, lamentation.

نالیدن to complain, lament.

نام a name; reputation.

نام دار } renowned, famous,
نام زد } illustrious, cele-
نامور } brated.

ناموس fame; law; dignity.

نامه a writing, letter; history;
a mirror.

نان bread.

نایب a deputy.

نایبی a player on the flute.

نبات an herb, vegetable.

نباری eloquence.

نباه celebrated, noble.

نایش (imper. نوشتن) to write.

نبی a prophet.

نبره a Grandson.

نه دیدن fee نبینند

نجات liberty, freedom.

نجد grief; fatigue; conquer-
ing.

نجوت high Ground, a hill.

نجیف broad-headed.

نخل fisting, separating.

نداری fee داشتن.

ندامة repentance, contrition.

ندر (from دریدن) to tear,
cut.

نر male.

نرسد fee رسیدن.

نرکس a narcissus.

نرم soft; mild, gentle.

نرمی softness, mildness.

رفتن fee نرود.

نر water; active, liberal; many.

نزد near; about; a side.

نزدیک near, close to; vicinity.

نزع baldness.

نزع کردن to remove, carry off.

نسخه a copy, model.

نسل offspring, progeny;
making haste.

نسیان forgetful; oblivion.

نسیم a gentle Gale, fragrant
air, Zephyr.

نشاستن } (imper. نشین) to
نشستن } sit down, recline;
to dwell.

a نشاط cheerfulnefs, joy; lively, brisk.
 نشان a sign, signal, mark; colours.
 a نشد seeking; knowing; asking.
 نشیب a descent, declivity.
 نشیمن a feat, bench; a mansion.
 نشستن see نشیند.
 a نظر the fight, vision.
 a نظم order, arrangement; poetry.
 a نعره pride; rebellion; clamour.
 a نعمت ease, affluence.
 ت and نعمت comp. of نعمت for تو.
 a نعر indignant, raging.
 a نغمه melody, song.
 a نفاق hypocrisy, falsity.
 a نفعه a fragrant Gale, perfume; reputation.
 نفرین detestation, abhorrence.
 a نفي prohibition; negative; rejected.
 a نقش panting, embroidery.
 a نقل a history, narrative.

a نکاح matrimony, marriage.
 نکار a picture; a beautiful woman.
 نگارستان a Picture-Gallery.
 نگاه a look, aspect; care, custody.
 نگاهبانی custody.
 نگاه داشتن to guard.
 a نکبت adversity, calamity; miserable.
 نگرستن (imp. نکر) to look at, behold.
 a نکسلی active, brave.
 نگو good, beautiful.
 نکوه contempt, satire.
 نکویی Goodness; a good thing.
 نگاه see نگاه.
 نگه دار a Guardian.
 نگیرد the neg. of گیرد, from گرفتن.
 نهان shewing, &c.; see نبودن.
 نیاز prayers.
 نماییدن to shew, exhibit.
 نیک falt.
 نبودن (imper. نهایی) to shew, appear, exhibit; to seem; declare.
 نهی the negative, and the particle, می.

خریدن and نهی fee نهیخرد
 نهیخرد comp. of the negat. نه, and نهیخرد, from نهیدن.
 نهیدن (imp. نه) to hide, cover.
 نهید the negative نه, and نهید, from نهادن.
 نو new, fresh.
 نوا voice, sound; wealth; profit; food.
 a نواب (plural of نایب) vicegerents, governors; a nabob.
 a نواحی territories.
 نواختن (imp. نواز) to soothe, caress, flatter.
 نواز flatter thou; flattering; a flatterer.
 نوزده nineteen.
 نوازش soothing, flattery.
 نوای } fee نوا.
 نوازی }
 a نوباوه the first fruits, early fruit; any thing new.
 a نوح lamenting; a moan; Noah.
 a نور light, splendor; shining.
 نوروز the first day of the year.

PART III.

نوشتن (imp. نویس) to write; to preserve.
 نوشیروان Nushirvan.
 a نوعی specific.
 نویس (plur. نویسان) writing, describing; a writer; fee also نوشتن.
 نویسنده (the act. particip. from نوشتن) writing; a writer.
 نه no, not.
 نه nine.
 نه imper. mood, and particip. of نهادن.
 نهادن (imp. نه) to place, put; to apply.
 نهال a young plant; a shoot, sucker.
 نهان } latent, concealed; secretly.
 نهانی }
 نهادن fee نهید.
 نهم the ninth.
 نهنگ a crocodile.
 a نهی prohibition; prudence; a ditch.
 نی the neg. before verbs beginning with l.
 نی a pipe, flute, reed.
 نیار fires.

ارند the neg. ني, and
from اوردن.

نيارست he could not.

نياز begging; indigence.

نياسايد the neg. ني, and from
اسودن.

امدن and ني fee نيابد.

نيرو strength, power.

نيز also, likewise; again.

است comp. of ني and نيست.

نيستي (compounded of نه, and
هستن from هستي) also
ruin, destruction.

نیشاپور Nishapûr.

نيك good, excellent.

نيكبخت fortunate, happy.

نيكو good, beautiful.

نيكويي excellence, beauty.

نيكي goodness, excellence.

نيل obtaining; the Nile.

نيم a half; the middle.

نيمة sleep, flumber.

و

و and, as, but.

وا with; again; back again.

واپس behind, afterwards, then,
again.

ا وادي a valley; a river; a
corner.

وار having, possessing; resem-
bling, like.

ا وارت an heir.

ا واقع befalling, happening.

ا واقعه an accident, misfortune.

ا والا eminent, powerful, majes-
tic.

ا والي a prince, governor.

ا وبال unhealthy; a crime,
fault.

وبس resembling.

پس and و for وپس.

ا وجود invention; existence.

ا ود love, friendship.

ا ودانه friendly, affectionately.

ا ودوت anger, rage.

ا ودود friendly, affectionately.

ا و (for و and اكر) and if.

اور having, possessing; contr. for
اور.

ا وراق Werak (proper name).

ا ورت (comp. of و, ر for اكر,
and ت for تو) and if.

اورزیدن to sow a field, to ac-
custom one's-self.

ا ورس saffron.

ا ورق a leaf.

a وزارت the dignity of Vizir,
minister.

a وزر a place of refuge; a
crime, sin.

a وزرا (plural of وزیر) Vizirs,
privy-counsellors.

وزیدن to blow.

a وزیر a Vizir, minister.

وش like, resembling.

a وصال meeting, arrival, con-
junction.

a وصل conjunction, attach-
ment.

a وطن a country; residence.

a وطيفه a pension.

a وفا performance of a promise,
sincerity.

a وقت time, season, hour.

a وقوع an accident, event.

a ولاد a birth-day, nativity;
procreation; child-birth.

a ولايت aid, assistance; domi-
nion, district.

ولي } but, yet, however.
وليک }

او for وي.

اورا for ويرا.

ويرانه desert, laid waste.

ها have a care! is it so?

a هادي a leader, guide.

هارون Harun.

هارون الرشيد Harun Arrashid.

هال quiet, firmness.

هامون a plain.

a هجران separation.

هر all, every.

هرجا every place, every-where.

هرچه every one.

a هرمز Hormuz.

هروديس Herod.

هريك every one.

هزار a thousand.

هستن to be, exist.

هشت eight.

هشتم the eighth.

هفت seven.

هفتصد seven hundred.

هفتم the seventh.

a هلاک ruin, death.

a هلي joy after grief.

هم together; also, and, like-
wife.

هبا only; thus; always.

هبا again; as before; ~~resem~~
bling.

هېښم a convivial companion.
 ا هېت inclination, desire, design.
 هېچنانکه in the same manner as.
 هېچنين thus, in this manner.
 هېچو } like, as, thus, as if.
 هېچون }
 هېدم breathing together; a friend, spouse.
 هېديگر both, each.
 هېراه } a fellow-traveller.
 هېره }
 هېسايگان neighbours.
 ا هېم intentions.
 هېه all, the whole, every one.
 هېي a particle, prefixed to the present and imperfect tenses of verbs, the same as مي.
 رفتن هېي and هېي fee رفتن.
 هېيشه always, continually.
 هېين only, solely, in the same manner, so.
 هند India.
 هندو a negro, black; an Indian.
 هندوستان Hindûstan, India.
 هندي an Indian.

هنر virtue, science, skill.
 هنرمند virtuous, learned, skillful.
 هنک the understanding; morals; a purpose; prosperity.
 هنکام } time, season, hour.
 هنکام }
 هنوز yet, still, at present.
 ا هوا air, æther; a gentle gale.
 ا هوس desire, lust, appetite; ambition.
 هوش understanding, judgment.
 هوشيار prudent, wise; sober.
 ا هيبت fear; respect, dignity.
 هېچ nothing; never; on no account.
 هېچکس nobody.

ي

يا or, either.
 ياب the face, countenance.
 يافتن finding; fee يافتن.
 ياد remembrance, memory.
 يادگار a memorial, valuable present.
 يار a friend, lover, companion.
 يار من for يارم.
 ياسمين jessamine.

يافتن (imp. ياب) to find, discover.

a ياقوت a ruby.

لب ياقوت ruby-lipped.

a يام a post-horse.

a يامن fortunate, happy.

ايشان for ايشان, plural of او.

يعني that is to say, to wit, viz.

يقين certainty, faith, knowledge, science.

يك one, every one; once.

يكايك one by one, singly.

يكدكر } one another.
يكدكر }

يكدو one or two.

رخم يك fee يكرخم.

نواله يك from يكنواله
a mouthful; a dish of meat.

ين (for اين) this.

ينگونه in this manner, thus.

يوسف Joseph.

يهودا a Jew.

يهوده Judea.

يهودي a Jew.

ييشوع Jesus.

NUMERALS.

يك one.

دو two.

سه three.

چهار four.

پنج five.

شش six.

هفت seven.

هشت eight.

ORDINALS.

نخست first.

دوم second.

سوم third.

چهارم fourth.

پنجم fifth.

ششم sixth.

هفتم seventh.

هشتم eighth.

نه nine.
 ده ten.
 یازده eleven.
 دوازده twelve.
 سیزده thirteen.
 چهارده fourteen.
 پانزده fifteen.
 شانزده sixteen.
 هفده seventeen.
 هجده eighteen.
 نوزده nineteen.
 بیست twenty.
 بیست و یک twenty-one.
 بیست و دو twenty-two.
 &c. &c.

سی thirty.
 چهل forty.
 پنجاه fifty.
 ششت fixty.
 هفتاد feventy.
 هشتاد eighty.
 نود ninety.
 صد a hundred.
 دویصد two hundred.
 &c. &c.

هزار a thousand.

نهم ninth.
 دهم tenth.
 یازدهم eleventh.
 دوازدهم twelfth.
 سیزدهم thirteenth.
 چهاردهم fourteenth.
 پانزدهم fifteenth.
 شانزدهم sixteenth.
 هفدهم seventeenth.
 هجدهم eighteenth.
 نوزدهم nineteenth.
 بیستم twentieth.
 بیست و یکم twenty-first.
 بیست و دوم twenty-second.
 &c. &c.

سییم thirtieth.
 چهلم fortieth.
 پنجاهم fiftieth.
 ششتم fixtieth.
 هفتادم feventieth.
 هشتادم eightieth.
 نودم ninetieth.
 صدم hundredth.
 دویستم two hundredth.
 &c. &c.

هزارم thousandth.

دو هزار two thousand.

&c.

&c.

ده هزار ten thousand.

دو هزارم two thousandth.

&c.

&c.

ده هزارم ten thousandth.

صد هزار, or لك, a hundred thousand, or a Lac.

صد لك, or كرور, a hundred Lacs, or a Crore.

صد كرور a hundred Crores, or an Arrib.

نیم half.

سیومی a third.

چهارمی a fourth.

&c.

&c.

هزار و هفتصد و نود و دو

1792.

F I N I S.

